The Christian Century

Published Weekly

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The Anti-Liberal Animus

An Editorial

Steel Strike Town

By Ralph Norman Mould

Courage

By Gregory Vlastos

The Significance of Thomas Mann

By Clarence Seidenspinner

'Catch Me If You Can'

An Editorial

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JUN 22 1937

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Calendar of Coming Events

June 13-27. Congregational-Christian Youth Conference, Taylor University, Upland, Ind.
June 14-25. Duke Institute of International Relations, Duke University, N. C.
June 14-25. Texas Pastors' School, Southern Methodist University, Dallas, Texas.
June 14-July 9. Ministers Institute, Atlanta University Summer School, Atlanta, Ga.
June 16-25. Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.
June 20-24. Institute of Human Relations, Rockford College, Rockford, Ill.
June 20-25. Episcopal Tenth Annual Summer Conference, Tacoma, Wash.
June 20-July 17. Sierra Seminar, Salmon Lake, Calif.
June 21-25. Interdenominational Evangelism Council, Northfield, Mass.
June 21-27. Winona Summer School of Missions, Winona Lake, Ind.
June 21-July 1. Y. W. C. A. Girl Reserve Conference, Seabeck, Wash.
June 21-July 2. Ninth Annual Rural Leadership School, Purdue University, Lafayette, Ind.
June 21-July 2. Eastern Institute of International Relations, Swarthmore College, Swarthmore, Pa.
June 22-24. Baptist State Convention, Beaver Dam, Wis.
June 22-27. African Methodist Episcopal Church Sesquicentennial, Memphis, Tenn.
June 22-July 2. Midwest Institute of International Relations, North Central College, Naperville, Ill.
June 22-July 2. Mills Institute of International Relations, Mills College, Oakland, Calif.
June 23. Detroit Conference, Methodist Episcopal Church, Marquette, Mich.
June 24-27. Youth's Temperance Council Encampment, Camp Rainbow, Poquonock, Conn.
June 25. Interdenominational Japanese Christian Young People's Retreat, San Anselmo, Calif.
June 25-28. Youth's Temperance Council Encampment, Lewes Beach, Del.
June 25-29. Youth's Temperance Council Encampment, Y.M.C.A. Camp, Cambridge, Mass.
June 26-July 3. Youth's Temperance Council Encampment, Myerstown Academy, Myerstown, Pa.
June 26-July 10. Unitarian Young People's Religious Union, Isle of Shoals, Mass.
June 27-July 2. New England Conference of Pastors, Rumney, N. H.
June 27-July 3. Interdenominational Summer School, Jamesport, L. I.
June 28-July 1. First National Conference on Christian Education, Evangelical and Reformed Church, Lakeside, O.
June 28-July 3. Baptist State Junior High Boys Camp, Burton, Wash.
June 28-Aug. 7. Summer School of the Drama, Winona Lake, Ind.
June 29-July 2. Youth's Temperance Council Encampment, Marion, O.
June 29-July 9. New England Institute of International Relations, Wellesley College, Wellesley, Mass.
June 29-July 9. Whittier Institute of International Relations, Mills College, Whittier, Calif.
July 1-11. Y.M.C.A. Employed Officers Conference, Seabeck, Wash.
July 3-41. Undenominational, nonsectarian Summer School of the Amateur Theatre, Morrisville, Vt.
July 4-10. Evangelical and Reformed Leadership Training Conference, Hanover College, Hanover, Ind.
July 5-10. Baptist Junior Girls' Camp, Burton, Wash.
July 5-15. Pacific Northwest Institute of International Relations, Reed College, Portland, Ore.

(Continued in 3rd Col.)

The CHRISTIAN CENTURY

June 23, 1937

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1937 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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In This Issue

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is associate professor of philosophy at Queens University, Kingston, Ontario. A graduate in divinity of the Chicago Theological Seminary, Dr. Vlastos took his doctorate in philosophy under Professor Whitehead of Harvard. Besides contributing frequently to magazines, he is one of the authors of *Towards the Christian Revolution*, the widely discussed book recently issued by a group of younger Canadian thinkers.

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Coming

It has been some time since Renwick C. Kennedy of Alabama has contributed one of his illuminating sketches of southern life. In "Gee's Bend," soon to appear, Mr. Kennedy deals with the effect of New Deal measures on an isolated Negro community in the "deep south."

Calendar of Coming Events

(Continued from 1st col.)

July 5-17. School of Methods, Rumney, N. H.
July 5-24. Institute of Race Relations, Cheyney State Teachers College, Cheyney, Pa.
July 7-Aug. 11. School of Theology, Winona Lake, Ind.
July 7-11. Youth's Temperance Council Encampment, Pacific Palisades, Calif.
July 7-13. Interdenominational Missionary Conference, Northfield, Mass.
July 12-17. Youth's Temperance Council Encampment, Kavanaugh Camp, Ky.
July 12-18. Epworth League Institute, Riverdale, Ind.
July 12-26. Universal Council on Life and Work, Oxford, England.
Aug. 3-18. World Conference on Faith and Order, Edinburgh, Scotland.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIV | CHICAGO, JUNE 23, 1937 | NUMBER 25

EDITORIAL

IT IS NO LONGER possible to doubt that Bilbao will be in the hands of the insurgents before these words can be put into print. The last defenses have been battered down by the invaders, the capture of the port town of Las Arenas has isolated the city from the sea, and it seems to be all over except the actual occupation of the central part of Bilbao. Even the most heroic resistance could not avail against the allied forces of Italy, Germany and the Spanish insurgents—to name them in the order of the magnitude of their contributions to the result. If there is any inaccuracy in this ranking of the combatants, it is that Germany may be entitled to the first place. The temporary breakdown of the international patrol left many sections of the coast wide open to gun runners. There is every reason to believe that, since their withdrawal from the London committee, the two fascist powers have confined their patrolling activities to seeing that no reinforcements or supplies were sent to the loyalists while they continued without hindrance their settled policy of sending in men and munitions for the insurgents. But whatever the forces that brought the result, the Basque resistance to the Franco insurrection is broken. This is the most severe blow the loyalist cause has yet received, but it does not end the war. Many military observers, anticipating the fall of Bilbao, still consider an insurgent victory impossible. In such a war, nothing is impossible. But the war will go on, even with the loyal and strongly Catholic Basques reduced to impotence.

Bilbao Is Taken, But The War Goes On

Secretary Eden Wins—Or Does He?

MR. EDEN proved his diplomatic skill by his successful conduct of the negotiations which issued in the four power agreement concerning guarantees for the safety of warships on patrol duty, thus clearing the way for the return of Italy and Germany to the international nonintervention committee. There is no reason to believe that this will mean much for Spain, but it means a good deal for European peace. So astute a statesman as Mr. Eden must long ago have realized that nothing which can be done by diplomacy will prevent the two fascist governments from continuing to give military and naval support to the Spanish insurgents so long as they find it to their political advantage to do so. Considered as a device for preventing intervention, the London nonintervention committee is a transparent legal fiction, whether Germany and Italy are in or out of it. But considered as a device for easing the international tensions associated with intervention, it has its value. It cannot keep these nations from furnishing fuel for the Spanish fire, but it may keep the pot from boiling over. So in these latest negotiations Mr. Eden wins because his chief interest, and the chief interest of his government, is in preventing the Spanish war from becoming a European war. But Hitler and Mussolini also win, because their interest is in maintaining their policy of virtual alliance with the Spanish insurgents while still avoiding a general war—which neither of them wants at present—by a pretense of neutrality.

The Steel Strike Grows More Bitter

NINE men are now dead as a result of firing by police into a labor demonstration on Memorial day near the plant of the Republic Steel Company in South Chicago. And the demand for an impartial investigation of the tragedy, voiced by the Chicago Church Federation and by the mass meeting which packed the Civic opera house on June 8, has not yet been met. Representatives of the La Follette civil liberties committee of the Senate are reported to be in the city gathering evidence. Ultimately they may make a report which will merit national attention. But in the meantime most of the Chicago press seems to be doing its utmost to make an impartial investigation impossible by whipping up partisan feeling through resort to journalistic methods of the most biased character. The actual point at issue between the C. I. O. steel union and the "independent" steel companies has been passed on to Washington by an appeal from the union to the National Labor Relations Board to require the companies to sign a written agreement to bargain with the C. I. O. The board has

issued a "complaint" against the Inland Steel Company, one of the three involved in the Chicago area, stating that the company, by refusing to sign such an agreement, while expressing its readiness to accept the terms offered by the union, is breaking the Wagner labor relations law. As this issue of The Christian Century goes to press the Chicago Hearst paper declares that the labor relations board has followed this "complaint" by announcing that it will interpret the Wagner act to require the written agreements for which the union is contending—a most important piece of news, if true, but as yet without substantiation in the other Chicago papers.

Post Office Authorities Refuse Food Parcels

MEANWHILE, officials of the Republic Steel Company have added to the bitterness felt by the strikers and their sympathizers by attempting to drag the federal government into the struggle as a virtual strike-breaker. Pressure is being exerted to force the postal authorities to deliver parcel post packages of food to those within the Republic plants, not—the strikers insist—so much with an idea of feeding the men in the plants as with a hope that something will occur which can be interpreted as interference with the mails, and thus be used as a pretext to demand intervention by federal troops. It was to "protect the mails," Chicago workers remember, that President Cleveland sent federal troops into Chicago over the protest of Governor Altgeld forty-three years ago, thus breaking the great railway strike led by Eugene V. Debs. That intervention by the federal government on the side of the railways, it should be recalled, proved a decisive influence in changing Debs from a labor union leader concerned only with wages, hours and working conditions into a radical socialist political agitator, intent upon establishing a new social order and a socialist form of government. Evidently the administration is as suspicious of the steel company's real purposes in attempting to mail food to the men inside the picketed plants as are the strikers, for it is making it clear that it will not allow itself to become involved in any such fashion.

Senate Judiciary Committee Adverse to Court Bill

SEVEN Democratic and three Republican senators made up the majority of the judicial committee which reported the President's Supreme Court bill unfavorably to the Senate. The report was more than an adverse opinion and a recommendation that the measure be not enacted. It was a thoroughgoing, uncompromising, root-and-branch denunciation of the whole proposal and a devastating criticism of the arguments that have been put forward in its support. In formulating a judgment upon this issue, it is especially difficult for Democratic senators to avoid at once the undue influence of partisan and professional commitments. As Democrats, they naturally want to support the President and have reason to be hesitant about exposing themselves to the reprisals which it is within the power of the administration to inflict upon senators who will not "go along" with it. But most of the senators are also lawyers by training, and the lawyers of the country as a class are almost five to one against the proposal to enlarge the court. To the legal mind, the reasons advanced for the reorganization of the court are unconvincing and the objections to it are impressive. Moreover, if we must admit that economic classes do exist in this country, it is clear that most senators belong to the favored group, and the economically fortunate are not, in general, disposed to make the courts any more radical than they are. Aside from the fact that eight Democratic senators refused to go along with the President, the most striking fact about the committee's action is that the other eight Democrats on the committee, who stood by the measure, refused to submit a written minority report. Apparently they could not think of reasons which they were willing to put into writing and sign their names to. So the bill comes back to the Senate for debate and action without any formulated and authorized argument in its defense. There will be no lack of oral argument in its support from minority members of the committee and other administration senators, but it is evident that its only hope of enactment lies in the inscrutable operations of party discipline and the cracking of the White House whip.

Conflicting Claims to Antarctica

BRITAIN'S imperial conference, perhaps stirred to activity by Russia's attempt to stake a claim at the North Pole, has taken steps toward enlarging the scope and enhancing the validity of the British claim of sovereignty over a considerable section of the Antarctic continent. This is not so unreasonable. There is land there, and also coal and minerals to give that land potential value. Climatic conditions, to be sure, are not favorable either to colonization or to exploitation. Still, there it is—a rugged and rock-ribbed, even if an ice-sheathed, continent. At that, it is not much more ice-sheathed than Greenland, and Greenland belongs to Denmark. By the law and custom of nations, any unoccupied piece of territory can be claimed by the power that sees it first. But it must be real territory, not an area of congealed sea-scape; and there must be some sort of occupancy. Balboa's claim to the Pacific ocean and all the lands whose shores it washed was never taken seriously even by the Spanish. British explorers, however, have penetrated great areas of Antarctica, have explored and mapped them, and have established a basis for a valid claim. So also have extensive territories in the frozen south been claimed for the United States by Byrd and Ellsworth. Australia has gone even farther by laying formal claim to the section immediately south of the island-continent. Whether Lars Christenson's dropping flags as he flew over a part of Antarctica last winter gives Norway a valid title, is a question about which there might be argument. Perhaps one should at least set foot upon the land to give his country a sound tenure. But Byrd says there is no reason for conflict among these claims. There is plenty of room for all. And yet, while this cannot be considered in any sense one of the hot spots in international affairs, it does seem that, before carving this last remaining continent into pie-slices of nationalized territory converging at the pole, some thought might be given to the possibility of keeping it

as one body of frozen assets in which all the peoples of the world have an undivided interest for whatever it may hereafter be worth.

Russia Executes Eight Generals as Spies

RUSSIA'S latest blood purge—the trial and execution of eight members of the high command in the soviet armies—seems to indicate either a pathological state of nerves in the central political authority or else a condition of great confusion in the whole organization and the presence of disintegrating influences in high places. It may indicate both. The eight generals were among the highest ranking officers in the army. They were charged with selling military secrets, deliberately weakening the efficiency of the army, and planning to give support to a neighboring and potentially hostile power, obviously Germany. This cannot be explained, as the alleged Trotsky plot was, as an attempt by old-line bolsheviks to eliminate Stalin in order to restore what they considered a purer form of Leninism. If the generals were plotting with Germany at all, they were plotting not to establish pure communism in place of the mixed program that Stalin has set up in compromise with the political and economic necessities, but to do something that would be more acceptable to Germany than are the present soviet policies. That would mean that counter-revolutionary influences had penetrated Russia to a surprising extent and that vastly more than the eight generals were involved. On the other hand, in spite of the full confessions of the accused—these confessions of Russian political suspects are always bewilderingly complete and enthusiastic—it is by no means sure that they actually were spies. Before Hitler came to power and German policy was so definitely oriented against Russia, Germany gave such aid as it could in the organization and equipment of the Russian army. It would not be strange if some generals, with their minds detached from politics and intent upon technical military problems, kept up their old friendships and did things which, while never intended to be treasonable, could easily be made to appear so.

Physicians Will Cooperate With the Government

THE American Medical Association, meeting at Atlantic City, took a step which may lead to large consequences in the cooperation of the medical profession and the government for the promotion of public health. The action of the association was, to be sure, somewhat vague. It went no farther than a recognition of the fact that it can no longer resist the argument for socialized medicine by invoking the sweet and sacred personal relation between patient and physician. It said nothing about socialized medicine, unless a parenthetical protest against either compulsory or voluntary health insurance could be classed under that head. But it acknowledged for the profession as a whole a social responsibility beyond that of giving skillful treatment to patients who can afford to pay for it and doing a certain amount of "charity work" for those who cannot—a responsibility that involves cooperation with the government. The New York Medical Association had favored certain specific policies. The national association preferred to let the government take the initiative and contented itself with expressing the readiness of organized medicine to do its part in carrying out any plan that might be proposed. Within a few hours, Senator Lewis was addressing the association and bearing to it a message from the President. He warned the doctors that they must be prepared to face and oppose a campaign for the federal examination and certification of all physicians. That would indeed be a fearsome thing! He wanted the social security act amended to provide medical care for those who cannot pay for it, and spoke of a measure now in preparation under which "physicians would treat specified patients and send the bill for such services to the administrators of the federal medical fund." That may be well enough but it touches only the fringes of the main question of public health. It is to be hoped that the medical profession will not think the social issue can be met by a federal subsidy for private practice. A great many physicians seem to resent any suggestions for further study of this question which emanate from lay sources. Nevertheless, we believe that some of the doctors whose thinking now runs along the lines suggested by the legislation foreshadowed by Senator Lewis might advantageously read the chapter in the Lynds' new book, *Middletown in Transition,* which deals with one phase of this problem. In their study of the experience of a typical American community during the depression years the Lynds take up the way in which "Middletown" provided medical service at public cost for those on relief. The system—if system it could be called—was much like that proposed by Senator Lewis. It can hardly be judged to have been a success, and the Lynd book makes abundantly clear why not.

Guggenheim Fellowships For Latin-Americans

THERE IS something very stimulating to the imagination in reading the list of Latin-American scholars who have recently been appointed to Guggenheim fellowships to enable them to pursue their researches in the United States. These ten, selected from two hundred applicants, come from Argentina, Chile, Cuba, Puerto Rico and Mexico. One of them is a Zapotec Indian, from Oaxaco, who did not even learn Spanish until he was an adolescent. There ought to be nothing surprising about all this, but it is surprising. We all ought to know perfectly well that there are universities and laboratories and earnest young scholars in all these Latin countries. Some of their universities are older than any of ours, but that fact in itself does not mean what it might seem to mean, for they were not universities in any modern sense—and neither were ours, for that matter. But there was, and is, a culture in these countries with qualities that deserve acquaintance and admiration. We ought to know that Indian blood is good blood, and that a boy who speaks only Zapotec in his native village in southern Mexico can as easily become a scholar and a person of cosmopolitan culture as can a boy who speaks English in Middletown, Indiana, provided the means of education are put within his reach. But it is not easy to realize that this is true. Therefore the Guggenheim award is news and has a flavor of surprise. Therefore the reading of it is

a wholesome stimulus to the imagination. Was it not Lowell who wrote an essay *On a Certain Condescension in Foreigners?* A more timely topic now would be "On a Certain Condescension Toward Foreigners"—and especially toward Latin-Americans.

The Anti-Liberal Animus

CHRISTIAN thought is undergoing such profound changes today that it seems like a thankless and even fastidious exercise to discuss party labels. Schools of thought there have always been, and will continue to be. But we are in a transition period when thought is emerging from its partisan classifications and has not yet crystallized into new schools. The individual thinker stands on his own feet with an independency which defies explanation in terms of any existing system. There is a dissatisfaction with the long established positions held by conservatism on the one hand and liberalism on the other. These are the two major classifications to which Christian thinking during the past three-quarters of a century had grown accustomed. Within each of these there have always been shadings of difference amounting to subordinate classifications, and between the two larger groupings there has existed a considerable body of middle-of-the-road thinking which resisted classification as either liberal or conservative.

But to our most influential contemporary thinkers these terms seem no longer to apply. Neither the traditional position of liberalism nor the traditional position of conservatism is acceptable. The ground appears to be slipping out from under both positions. The antithesis of "right" and "left" has dissolved. For a dissatisfied liberal, for example, to say that he is moving toward the "right" in his theology, is not a realistic characterization. Of those who were formerly classified in a general way as liberals, and who are contributing creatively to our contemporary knowledge, we know of none who has become orthodox in the sense in which orthodoxy used to be a right wing position. And not a single old-style orthodox thinker can be found in the thick of present day discussion. He could not possibly participate intelligently in it if he brought unchanged his orthodox presuppositions.

This is simply a way of saying that we are in a creative period of Christian thought. The roots of contemporary thinking were nourished in the soils of both liberalism and orthodoxy, but the flower that is appearing, or destined to appear, can only be described as a new growth, unlike either of the systems from which it springs. A new modernism is on the way. Whether it can be called by this name without confusing it with the modernism of the last half of the nineteenth and the first quarter of the twentieth centuries remains to be seen. But the feeling of dissatisfaction with the past is general. The older orthodoxy is felt to be hollow; the older liberalism is felt to be shallow; neither can answer the questions which the modern apprehension of reality has brought forcibly to the attention of Christian intelligence.

The moving stream of contemporary thought has thus thrown upon its banks two kinds of derelicts, each a pathetic figure. One is the orthodox thinker of the old school, whose mentality is molded by opposition to science, by biblical literalism and infallibility, and by an insistence upon dogmas formulated upon these presuppositions. The other is the unreconstructed liberal who clings to the scientific method *as that method was defined and applied by scientists,* and who continues to appeal to a utopian conception of progress as the measure and criterion of truth. Each of these figures is pathetic enough, but the unreconstructed liberal is the more so because for so long he played the role of the pioneer and prophet, and still thinks of himself as cast in that role. His orthodox fellow-derelict, on the other hand, has always been on the defensive and has grown accustomed, both in his self-appraisal and in public regard, to the role of champion of a forlorn cause. But now the traditional liberal finds himself also on the defensive as he faces new aspects of the human world which are not provided for in his philosophy.

In this situation liberalism comes in for special scorn on the part of modern thinkers. While orthodoxy is given a condescending but amiable pat on the head, liberalism is used as the whipping boy of every controversy. We shall expect to find this spirit in the ascendant at the Oxford conference next month. It appears and reappears in the preparatory studies upon which the Oxford discussions will be based. It has been the militant note in the books which have opened up the new fields which contemporary thought is exploring. The authors of these books think of themselves, in many cases, as enemies of liberalism. Their opposition has a sting in it, an animus, as if they had been deceived by it, and were trying to "get even." This vindictive quality is not universal in modern writing, but is almost so, and its spirit tends to become contagious on the less scholarly level of sermons, addresses and literature. Little attempt is made to define liberalism, and when it is defined it is in terms which no liberal even in the very heyday of the acceptance of liberalism would have adopted.

The acute emotional reaction against liberalism was contained in a typical utterance quoted in a recent issue of this paper (The Christian Century, June 9, p. 733) from an address made by a popular writer. He branded liberalism as the cause of all our woes. The influence of religion is waning, it was said, because of "the destructive influence" of liberalism. In this case the speaker undertook to define what he was talking about. He defined the liberal mind as: (1) "the mind systematically cultivated to question the traditions and morals of the past; (2) the mind habituated to doubt the old and to place credence in the new; (3) the mind which accepts no authority except the authority of its own reason."

This definition has in it a mixture of both truth and error. No doubt, one of the characteristic attitudes of the liberal mind is to question the traditions and morals of the past. And if anyone imagines that human intelligence is going to surrender its hard-won freedom to do so, he has, we think, another guess coming. But to say that liberalism represents a habit of doubting the old because it is old and believing the new because it is new, or that it is committed to the rejection of all authority except that of its own reason, is to falsify liberalism. What this writer had in mind was not liberalism, but something which might be called latitudinarianism. The latter is not an intellectual prin-

ciple, but an ethical category. It denotes intellectual indifference to ethical considerations, it spells irresponsibility, it recognizes no curb upon individual impulse, it abandons the duty to take life critically. That this latitudinarianism has been fostered within the atmosphere of liberalism, will not be denied; but to identify it with liberalism, or to assert that it is a logical and natural fruit of liberalism, betrays careless thinking.

We have no intention of defending liberalism against popular attacks like that of the admirable writer whose definition has just been criticized. These attacks are but the reflection, distorted and half understood, of the more scholarly writers whose thought, on its constructive side, is revolutionizing the intellectual outlook of our generation. The gravamen of our criticism lies against *them*. They have been too hasty in condemning liberalism as the antithesis of the principles upon which their own thought proceeds. We recognize the temptation which any writer faces who must condemn as inadequate the body of beliefs held by liberals in the past. It is easier to lump them together and reject them all with the one word "liberalism," than to discriminate between these beliefs and the priceless principle of the open mind which is the essence of liberalism.

Something can be said, no doubt, on their behalf by way of excuse. In defining and expressing the new insights a foil was required against which to sharpen their meaning. The old time orthodoxy was so incommensurable with the new insights that it could not be used in rhetorical strategy. Besides, orthodoxy was impotent in the intellectual life of the time. Gallantry inhibited the impulse to thrust at it. But liberalism was on the throne. How better could the new thought shock the intellectual world into attention than by representing itself as the antithesis of liberalism? It was good strategy—for the moment. But we hold that it was bad strategy for the long run. Its effects are likely to lead to an obscurantism, an acceptance of false authority, a relaxing of the pioneering spirit, a complacent adjustment to merely nostalgic values, and a dulling of the critical intelligence, against all of which liberalism is the only protection the human spirit has ever known.

It would have been a far better strategy for the long run had the new thought boldly proclaimed itself as the true liberalism, and attacked the reigning liberalism as a shallow and ineffective expression of the liberal spirit. It would not only have been better strategy, but it would have been the truth. There is no basis whatever for the presentation of the new thought as exemplified, let us say, by Christopher Dawson, or Baron von Hügel, or Nicholas Berdyaev, or Paul Tillich, or Reinhold Niebuhr, or V. A. Demant, or T. S. Eliot, or even Karl Barth—to mention names almost at random—there is, we say, no basis for the presentation of their thought as if it were a revolt against liberalism. Their criticism of the reigning liberalism is a demonstration of their own liberalism. The very apparatus of criticism which they employ is the gift of liberalism. They are able to communicate understandingly with one another and with the rest of us because they stand on the level of liberalism. Their very differences with one another are argued over in the terms of liberalism. The unreconstructed orthodox thinker cannot understand even the more "conservative" of these men any better than he could understand the old time liberal.

The truth of this was illustrated in a private conversation with one of the ablest of America's modern thinkers after he had finished an illuminating address to a great body of clergymen, in which the usual thrust was taken at liberalism. Four questions were put to him, which, with his answers, were as follows:

1. Do you believe that your address was understood by the old time conservatives, in the sense in which you intended it to be understood? No. By the liberals? By some of them. 2. Do you expect to make converts to your position in the liberal or the conservative camp? In the liberal camp. 3. Could you yourself have come to your present position by way of conservative orthodoxy? Probably not. 4. Is it not necessary for an orthodox conservative of the old school, who comes understandingly to your present position, to come by way of liberalism? Yes, as to the specific points at issue between the conservative and the liberal, it will probably be necessary for him first to adopt the liberal position.

Manifestly, then, the new thought of our time sustains a relation to liberalism which is unlike the relation it sustains to conservatism. It inherits little from conservatism. It inherits the *whole* of liberalism—except the mistakes and superficialities of *liberals!* Take any doctrine of the new thought—take its emphasis upon sin. It likes to castigate liberalism for its aversion to the reality of sin, its euphemistic and superficial dealing with it. But what is the new doctrine of sin? Certainly it is not the traditional orthodox conception, based upon a dogma of the fall or the inheritance of guilt from the first man. The new conception of sin is derived from a fresh and realistic insight into human egoism, which, because it cannot be transcended, carries with it the increase of possibilities of evildoing in proportion to the increase of virtue and of saintliness. This insight is derived by the same process of the mind by which any liberal belief of yesterday was held to be true. Only a liberal mind could have attained such an insight. It is a realistic insight, not an obscurantist dogma. And liberalism is nothing but realism. It never was anything but realism. If it failed to be thoroughly realistic—as it did, tragically!—it failed in its liberalism.

Any other doctrine of the new thought could be taken as well as the doctrine of sin. The doctrines of revelation, of the church, of the sacraments, of authority, of history as the scene of the divine self-revelation—these all are reformulated, not in defiance of liberalism, but by the exercise of the free spirit of liberalism in looking deeper into the realities than did the liberalism of yesterday. The cure for the failures of liberalism is a more thoroughgoing and realistic application of the principles of liberalism. For liberalism is not a body of beliefs; it is a spirit and method of discovering reality.

We have no interest in preserving labels for their own sake. In this case the label is not and never was a satisfactory one, for the reason that it could so easily be interpreted as latitudinarianism, or license, or a broad-mindedness which was the equivalent of intellectual and ethical indifference. But to those thinkers of yesterday who were aware of the struggle of human intelligence to free itself from the arbitrary and external authority with which intelligence had been bound for centuries, liberalism meant, not license, but liberty—liberty to think, to explore, to

plumb new depths of reality and to proclaim its discoveries. That the exercise of this liberty did not produce in two or three generations a world view that is satisfactory to our time, indeed that it overlooked great ranges and depths of reality which are now emerging into our vision, is no reason why a stigma should be attached to liberalism itself.

There is something underneath the liberal label which is too precious to be lost. The liberal spirit is the medium through which God makes every fresh revelation of his truth to man. If the liberal spirit has not been liberal enough, if it has restricted its field, if it has been guilty of pride, if it has been petty, if it has focussed upon trifles or irrelevancies, if it has cherished illusions, let us say so. But let no one lead us into the vaster illusion that there is some other way of understanding reality than by opening an unfettered mind freely and humbly to whatever truth there is. If our modern thinkers are on the point of discerning an Authority to which the spirit of man and the soul of his civilization must bow—as we devoutly hope they are—the discernment of that authority will be a revelation to the liberal spirit, and obedience to it will be an act, not of slaves, but of free men. The spirit of liberalism is today seeking such an authority. It seeks it because man yearns to be free.

'Catch Me If You Can'

IT will hardly be surprising if Mr. J. P. Morgan returns to the former determination of his family to have no dealings with the press. Until recently Mr. Morgan, like his father before him, habitually treated reporters with a cold aloofness that at times passed into active truculence. But not long ago the financier suddenly began to display an astonishing affability toward interviewers and news photographers. Perhaps someone had pointed out to the members of the House of Morgan the remarkable change in public regard gained by Mr. Rockefeller after adopting friendly relations with journalists. If so, Mr. Morgan has been unlucky in having no Ivy Lee to guard his contacts with the newspapers. A few years ago his estimate that a majority of the families in America are sufficiently in the luxury class to afford a servant provoked national derision. Later there came that distressing business of the circus midget. And now a storm, in and out of Congress, has been raised by his remarks on the tax obligations of citizens of great wealth.

Of course, Mr. Morgan has issued an "explanation" of his interview, protesting that his words were misunderstood and that he had no thought of defending tax dodging. Equally, he insists, his words are not to be taken as a reply to President Roosevelt's recent strictures on those who are estimated to have found legal ways of cutting down by $400,000,000 the revenue which the government expected to obtain this year from income taxes. We have no doubt that this is true. Everything about the original interview indicated that Mr. Morgan had simply been persuaded to give a series of snap answers to snap questions asked him by ship reporters. When those answers were printed the public probably read into them far more than the financier intended. Nevertheless, the damage—from the viewpoint of Mr. Morgan and his friends—has been done. Later "explanations" can do little to offset it.

A great many of our readers, we suspect, will be moved to write indignant letters if, in commenting on this episode, we betray any sympathy for the financier who could say that "if Congress doesn't know how to levy and collect taxes, a man is a fool to pay them." Yet we cannot feel that Mr. Morgan is to be held up as an object of scorn merely for having given verbal approval to a principle which most citizens practice. The problem that lies behind the Morgan interview, behind the President's recent message, and behind the decision to hold a joint congressional investigation of the tax evasion issue, is not a simple problem. When it is examined searchingly, its difficulties multiply until they seem almost insoluble.

A few years ago, when Mr. Morgan told Mr. Pecora, who was conducting a Senate inquiry into Wall Street practices, that neither he nor any of his partners had paid any income taxes for 1930, 1931 and 1932, a wave of indignation swept across the country. National anger was increased by his admission that during the same years he had paid heavy taxes in England. At the time, the financier explained that he had merely taken advantage of features in the American law which do not exist in the British income tax laws, and that if it was felt he should have paid taxes in this country, Congress had only to follow the British model. That revelation has stuck in the public memory. Hosts of small taxpayers have remembered it, with resentment, every time they have subsequently made out their tax returns. In some measure it accounts for the tumult caused by the recent Morgan interview. The investigation now under way of the transactions by means of which Mr. du Pont and Mr. Raskob drastically reduced their taxes has fed the same feeling of public indignation.

At the same time, few of us are hunting for methods to increase our tax bills.

For that reason, the thoughtful citizen may find himself in a divided state of mind on this issue. At one moment he reacts with an emotion close to anger at all demonstrations that the wealthy are able, at the advice of high-priced counsel, to devise ways of escaping a large portion of the payments which he believes to be equitably due from them. He hopes that the pending congressional inquiry will give the nation full and dependable information on this subject; he wants the leaks in the present tax laws stopped. But at the next moment this same citizen's sense of fair play tells him that the Morgan attitude, the attitude of all the wealthy who use every possible device to reduce their tax bills to an irreducible minimum, is really his own. And as he acknowledges this, his anger dies and he turns to searching for a remedy for a situation which even the wealthy man admits, by implication, is unjust.

One immediate result of the pending congressional inquiry, it is reasonable to hope, may be the closing up of some of the more obvious loopholes in the present income tax law. The very candor of the Morgan statement may help toward that end. It has become clear that it is now not only possible for men of great wealth to "establish losses" in ways that give a false picture of their ability to contribute to the costs of government, but that exemptions may be contrived by resort to the establishment of "foun-

dations" of dubious intent, that personal holding companies are much too lightly taxed, and that there are far too many other means available by which great wealth may evade both its just obligations and the intent of the public will. If any considerable amount of this sort of thing can be stopped, public morale will be immensely benefited.

But there is another consideration of a more far-reaching nature which Mr. Morgan's suddenly blurted out statement brings into a clear light. No moral question is involved in this matter of paying taxes, Mr. Morgan insisted. An extended debate could be started on that proposition, depending largely on the initial definition of terms. We doubt whether many Americans ever sat down with an income tax blank before them without having at least a few moral questions arise. However, it seems to us that there is another moral question, and a far deeper one, involved in the whole attitude toward government which Mr. Morgan has revealed and which, we will admit, characterizes most of the rest of us when the taxpaying season rolls around.

To the public authorities Mr. Morgan has said, in effect, "Catch me if you can!" But this is to put government on one side in a great game, and the citizen on the other. It is to regard the nation, not as a democracy but as a contest of wits, in which government appears not as the creation of the citizen and still less as an agent of the citizen's will, but as the citizen's opponent, his adversary. It is not *"my* government." It is *"the* government"—an entity which stands apart from me, which I will outwit if I can, but which is accordingly challenged by my dexterity to thwart *me* if it can. There is a dichotomy unconsciously disclosed here which goes a long way toward explaining much of the current weakness of democracy.

Men who move in the circles frequented by Mr. Morgan, members of the Liberty League, many allegedly patriotic societies and conservative newspapers, have shown great concern in recent months at the tendency of a liberal administration, such as Mr. Roosevelt's, to "foster class division." But Mr. Morgan's conception of the relation of the rich American to his government is, at bottom, far more provocative of class division than anything recently said or done at Washington. Mr. Morgan is willing to conceive the relation between the nation and its wealthiest citizens as a vast game, a hide-and-seek contest. Apparently, however, he utterly fails to understand that the "soak the rich" cry of the demagogue will be the natural, the inevitable reply to his own "catch me if you can" challenge.

No problem confronting us under modern capitalism is more difficult, and at the same time more inescapable, than that presented by the private control of great wealth. The process of rapid concentration of wealth which has been speeded up so alarmingly makes any democratic state employ the income tax, in these days, not merely as a means of paying the expenses of government, but also as a measure of social control. Taunts like that which Mr. Morgan flung at Congress are well calculated to make that control capricious, vindictive and punitive. "It's all a great game and I've borne off a great prize; now catch me if you can!" Does Mr. Morgan want to leave his relation to the democratic state on that basis? If he does, a day will come when he will be sorry.

Yet clear as it is that in the long run this attitude on the part of citizens of great wealth is likely to provoke reprisal, the matter cannot be dismissed at this point. If it may be demanded of the citizen that he treat his taxes as an obligation of honor, it must also be demanded of the government that it treat its expenditure of its citizens' money as an obligation of honor. The most disheartening aspect of American democracy is the wanton waste and misuse of public funds, on federal, state and municipal levels. Office holders have become cynical and the public has become callous with respect to this unspeakable situation.

How can a citizen who contemplates the vast squandering of the people's money in the maintenance of party machines on all three of our government levels, be expected to pay his taxes with anything save reluctance? Or how can he be expected to rise with even the faintest degree of moral enthusiasm to the call of the tax collector when he knows that billions are being poured out in a military and naval program which is not only unnecessary, but which distinguished generals and admirals condemn as waste?

The problem of taking the grudgingness out of taxpaying cannot be solved merely by austere moral demands upon the individual citizen. Government itself must come clean if the citizen is to come clean. Perhaps the habits inculcated by our capitalistic system make it humanly impossible either for the government to deal honorably with its citizens' money, or for the citizen to deal with his government on the plane of honor. If this is so, we have before us another illustration of the inherent moral depravity of our economic system and an added reason why that system requires reconstruction.

The Sabbath Evening

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot see any good reason for giving up the lovely word "Sabbath." You will agree, I hope, that if it has some unhappy overtones, this is no reason for the surrender of a word which keeps so many sacred memories for our race. The fact that we use the same word as our Jewish friends should give us joy. Their keeping of the Sabbath has so much beauty and truth in it that Christian people ought to be happy in taking the same word.

Do you remember the charming picture given by the late Rabbi Abrahams—a great Hebrew scholar—of the evening meal in which the Jewish family gather together at the beginning of the Sabbath? It reminds me of the *Cottar's Saturday Night*. I have sometimes wondered what would happen if Christians began their sacred day at sunset on Saturday and closed it at sunset on Sunday. (Some close it earlier.) Whatever be our times and seasons I am sure that a Sabbath family meal such as Dr. Abrahams described would be one which a Christian household might imitate.

I love the Sabbath evening. For one thing, I can remember at that time another table around which we sat in other days, a family unbroken. How we used to talk, while the father and mother sat at either end of the table, taking calmly and gently all our wild speculations. Left? That was hardly the word sufficient to describe the political revolutions to which we looked! Heresies? There was not one which was not favored by us now and then! And when

we were orthodox, we were defiantly and joyfully orthodox. We changed parts now and then, but the battle raged at the going down of the sun. Sometimes I wish it could be resumed.

There is a certain recoil at the end of a Sabbath day. Do you recall that Dr. Allen tells in his life of Phillips Brooks how that great preacher, then at the height of his fame, was back with his brother at his old home; such were the noises which came from the smoking-room that their mother knocked at the door and exclaimed, "My boys, remember that it is the Sabbath day!"

I have no doubt that they modulated down to a lower tone, but I can quite understand their boisterous laughter. It did not mean that their Sabbath had been misspent. On the contrary, they were ready for the hilarity of that hour because they had walked with God that day. After all is said, as I have reminded you before (unnecessarily), hilarity is a Christian virtue, its opposite being not *gravitas* but *tristitia*. The hilarious man is not lacking in seriousness, but he is wanting in gloom and depression.

I once had a friend, a Barthian before Barth was born, who used to read very frivolous books on Sunday night. He kept a shelf for them. And why not? Long ago I used to read Boswell when the Sabbath was almost over, and afterwards a play of Shakespeare. That did not mean that I was tired of the Holy Scriptures. But all things are ours! Light-hearted writers no less than the masters.

I have read that some serious counselors advise the worshipers at the close of the Sabbath to go quietly to bed and not confuse the memories of the day with the jolly give-and-take of friends rallying round in a circle, letting their minds carry them where they will, each to his own. But my vote shall be cast for the Sabbath evening meal. The place may sometimes turn out to be Emmaus.

Ever yours wistfully,

QUINTUS QUIZ.

VERSE

Refutation

THOUGH vision cannot pierce the clouds,
The heart does not deny
White evidence of mountain peaks
Behind them on the sky.

Though banks of fog blow in and mute
An ocean's thundering pound,
Yet ears do not disclaim the waves
Because of muffled sound.

And though enigma shrouds all seed,
Hunger does not scorn
The golden testimonial
Of life in wheat and corn.

So why aver—since senses may
Not penetrate through mist
To beauty lying just beyond—
That God does not exist?

ETHEL ROMIG FULLER.

Revelation

YOU say you have beheld and sorely wept
That summer died in winter's icy arms,
That field and meadow were too soon bereft
Of clover bloom and song of quail; that charms
Of spring so briefly could abide to cheer
The beauty-thirsted soul with fragrant breath
Of life. These you have seen with sorrow here,
And seeing, shuddered at the thought of death.
Tear-blinded man! Why, I have seen how spring
Leaped forth full-blown where summer died. And sweet
Again the song of quail, and subtle breath
Of meadow bloom, and south wind quickening
New life in shafts of emerald at my feet.
These have I seen, and smiled, and laughed at death.

LUKE CREEL.

For Wondrous Seas

SAILS thin and gray,
Hull worn and frail,
My human bark
Sailed well the gale;
It now seeks port—
New ship, fresh breeze;
I, Captain, sail
For wondrous Seas!

GEORGE L. MARSH.

Fallow Field for Sale

THIS untamed field you fettered by the plow
Is still unvanquished, for the gypsy sod
In one brief summer brings a rabble now
Of sumach, aster and tall goldenrod.
In every corner of your ordered land
Runs rioting the stripling elderberry;
A troop that would defy your silent hand
Of urchin brambles and the wild choke-cherry.
You planted corn—each furrow now is hidden
By rough intruders slyly taking root,
While squirrel and rabbit roam ways once forbidden
And nibble saucily at pilfered fruit.
But though you pass, some hand will carve the loam
To simple beauty of enduring home.

EDITH LOMBARD SQUIRES.

Twilight

TWILIGHT
Is a dark robed priestess
Who wraps shadows for garments
About her shoulders and walks across
The foothills turning on the stars for
Candles before the altar of night.

WILLIAM ALLEN WARD.

Courage

By Gregory Vlastos

ANDRE MALRAUX'S *Days of Wrath* is the story of Kassner, a German revolutionary worker, caught by the Gestapo, and confined in a concentration camp. Much of the story takes place in a dark cell. It pictures a man's consciousness in the lowest regions of suffering. One would expect the theme of the account to be fear—fear of the controlled, exquisite suffering that human ingenuity can inflict. But strangely enough the theme is not fear, but courage.

It is not conscious, deliberate courage, the courage of a man who steels himself against danger. Were it that, it would have collapsed under a few hours' torture and suspense. It is something steadier, more unconquerable. It wells up from the man's whole being: not from his conscious self, but from his habitual, ingrained, deep rooted loyalties. His conscious self turns out to be a very flimsy thing. Torture and darkness break it down. Had there been fear, indecision, stifled regrets in his unconscious self, all these would now appear in his delirium, only hideously distorted and intensified. But there is little of that. In the set of disordered images that flash before him now there is a steady current of hope, clear resolve, and, above all, love. There are memories of earlier battles. There is a sense of the onward march of a new world in the making. And a sustaining awareness of the millions who have not known, and never will know, the days of wrath, the heirs of its suffering and sacrifice.

The door opens, two guards come in, and march him out between them. Kassner does not know where they are taking him. With the presence of other men his conscious self returns and, with it, hesitation, fear. He strengthens himself with these strange words: "I shall become a man again just at the moment when I'm being tortured."

I have heard many discussions of torture. It seems to be a favorite subject of conversation for harmless, sheltered middle class people. They read with morbid fascination accounts of modern methods of third degree in *Esquire* and other organs of information and culture. And the question which many ask themselves is, How would I stand up under it? They think they would be great heroes if they could hold out under five or ten minutes of torture. Kassner's attitude would never occur to these self-conscious heroes: "I shall become a man again just at the moment when I'm being tortured."

One closes the book with a rare sense of being proud to be a man: proud to belong to a race of beings who, for all their pettiness and stupidity and cruelty, are also capable of courage.

I

I think Socrates was the first Western man to raise the question, What is courage? In answer he propounded the moral novelty that courage is not a physical thing, as it seemed to be to a race of warriors, but an intellectual thing. Sheer physical courage, he pointed out, may be mere recklessness; and recklessness is not real courage, but foolishness. Genuine courage is a matter of intellectual perspective, of seeing things in their right proportion, and preferring the lesser evil to the greater one. Courage on the battlefield, for example, is not a matter of exposing oneself to unnecessary dangers, but of meeting the necessary risks in the wisest and most resolute manner.

There is obviously a good deal of truth here. Insight is a large ingredient in courage. But is mere insight enough? What would Socrates do, for example, with persons who know that their fears are quite irrational, yet go on fearing nonetheless? Here is a man who lives in terror of sickness. He is always worrying lest he catch a cold, or pick up an infection. He is not ignorant of medicine. Quite the contrary. But the more he reads, the worse his plight becomes. As he learns more about disease he has more to fear, more symptoms to suspect. His friends laugh at him, he tries to laugh at himself. Yet he is paralyzed by fear just the same. Socrates might object that the man is a neurotic. But so are all of us to some extent. There is a neurotic streak in all our fears, and that is the irrational part of fear which Socrates' rationalistic explanation quite leaves out.

Take the fear of death, for example. Hamlet, in his well-known meditation on this subject, tells us that the fear of death is the fear of the unknown, which might turn out to be worse than the known. I have always felt that Hamlet was wrong. There are plenty of men—from Epicurus down—who claim to know exactly what death is. It is simply dissolution of the body, they say, annihilation of consciousness, incapacity for either pain or pleasure. Death is bare nothingness. This is not unknown. We experience it in every lapse of consciousness, in deep sleep, and under an anesthetic. Let us suppose that Hamlet, in the course of his wide reading, had come upon Lucretius, and accepted the Epicurean philosophy. Would he have found suicide easier? Hardly. He would still be afraid of death. But death, on that philosophy, is annihilation. He would still be afraid of annihilation. He might even find that more terrifying than the thought of any Inferno. But to be afraid of nothingness is quite irrational. It is of a piece with the objectless anxiety of neurotics. If there is nothing to fear, then why fear? Surely nothing can be more absurd than this fear of nothing.

II

There is another explanation of fear. "Perfect love," we read in the New Testament, "casteth out fear." Socrates remarks in one place that animals will defend their young and even die for them; the weakest will fight the strongest for those they love. Had he pushed that thought further he would have found the other ingredient in courage: not wisdom, but love. Fear is partly foolishness, and mostly selfishness. The unreasonable and consciously foolish fear of the hypochondriac is caused by his self-absorption, his egocentricity, his over-concern for self. As the circle of one's loyalties narrows, so the intensity of anxiety grows for that shriveled self: there is nothing else to care for. The narrower the self, the more vulnerable to fear. And the fear of death is insuperable to the selfish man. For it

carries with it the threat of the destruction of the one thing he values, his own self.

Paul, preaching a dangerous faith, and reckoning the perils amid which he moved—"tribulation, distress, persecution, famine, nakedness, peril, sword"—declares: "Nay, in all these things we are more than conquerors through him that loved us." It is the sense of comradeship with one who had the courage to die for his faith that sustains Paul in the courage to live. The central rite of the early Christians was the *agape*—the shared bread and wine of their common food, a symbol of their communion, their fellowship. The members of that communion astonished Roman soldiers by their courage in the face of death. The ancient world was suffering from what Gilbert Murray has termed "the failure of nerve." It vainly endeavored to fight that inner defeat through Stoic self-sufficiency. The Christians found victory through fellowship.

III

When one compares the modern church with the early one, one is forced to confess that daring is not one of its shining virtues. Modern Christians rather impress one with their shrewd timidity, especially against the mighty of this world. A striving to be neutral, inoffensive and respectable forms the greater part of their daily strategy. And one finds that the quality of their fellowship has declined. There is a commendable spirit of kindliness, of amiable, easy, good-natured friendliness in the Protestant church. But it is Kassner in his cell of torture, not the Christian in his comfortable pew, who suggests most forcefully the ancient experience of *agape*.

Angelo Herndon, as he faced an all-white jury that was about to sentence him to long years on a Georgia chain-gang, said: "You may do what you will with Angelo Herndon. You may indict him. You may put him in jail. But there will come thousands of Angelo Herndons. If you really want to do anything about the case, you must go out and indict the social system. . . . You may succeed in killing one, two, even a score of working class organizers. But you cannot kill the working class."

Angelo Herndon does not speak the language of philosophy or religion. But the spirit of courage through understanding, and courage through comradeship, speaks in his words. There is release from fear in the vision of indestructible values, and in the strength of a deathless fellowship.

Steel Strike Town

By Ralph Norman Mould

THE CHAIRMEN of the committees on Christian education and foreign missions came with me out of a meeting of Erie presbytery into the mid-afternoon sun, and it felt good. The session had been routine; now the three of us eagerly consulted a road map and started our "extension work" trip toward Warren, Ohio. There was still plenty of time to reach the strike scene and have a look around by daylight. As we sped along toward Sharon we got to wondering how it happened that the Presbyterian Church in the U. S. A. owned substantial investments in the Republic Steel Corporation. We had read the usual newspaper accounts of the situation at Warren and we were feeling morally involved as well as curious.

Strike Headquarters

In by the Trumbull county courthouse and then down across the tracks. There it was, the mammoth plant, rearing its broad black shoulders against an ominously smokeless sky. Immediately we saw the strikers standing about in their picket groups; just standing, but their hands held night-sticks. From one of the captains we got directions for strike headquarters, and were soon going past huddled workers' homes. South Pine street was narrow, congested; it had a cluttered spent-carnival air. Everything seemed "parked," at a standstill; strike slogans were plastered everywhere, flat against windshields. Knots of men, and more men, stood uneasily before the shop fronts. Their faces were serious and obviously under strain, as they looked at us intently. Was it our sleek looking Pontiac or "us" that caused us to feel their penetration?

It was enough to make me impulsively discard my white panama as too "pretty" as we pulled in at the curb across from the old Republic Lodge office. Its doors were open and the window posters read: "C. I. O.—Join Here." The room was bare save for a cashier's cage, a desk and low table where two girls were busy with files of what must have been membership cards. One of the girls welcomed us and went across the street to the white brick building on the corner. While waiting in the doorway we noticed a barricade of wooden horses a block away. The girl quickly reappeared with a young giant with blonde, curly hair who introduced himself cordially as Gus Hall. He was C. I. O. organizer for Warren and asked us to come into headquarters and meet some of the boys.

We entered through the commissary. Strikers were at their food, while behind the counter stacks of sandwiches were being prepared by the "ladies aid." They proudly told us that they served regular meals twice daily and snacks all around the clock. Next we were conducted through an adjoining barroom, where the bar was conspicuously vacant, and into a much larger room, which was the meeting hall. It looked like a faded dine-and-dance joint with its low ceiling, scuffed maroon carpets, and outside windows painted a deadening yellow.

We passed rows of rough benches and went over to a corner table where we met seven of the "brothers" who were just then enjoying what was their breakfast in preparation for an all-night vigil. Here were the men upon whose brains and endurance hung the fate of seven thousand workers of the Warren plant, largest unit in the Republic Steel Corporation. We three ministers had come to look and learn, and as the leaders felt our interest they

revealed themselves as affable, poised, and quite ready to tell their story.

The Signed Contract

As we accepted sandwiches, we began to ask questions. Philip Murray's lieutenant Mayo, C. I. O. organizer for the whole Mahoning river valley, began to answer us in a voice that must have harangued many a worker into the S. W. O. C. fold. In what follows, therefore, the first voice you will hear, as the radio announcers say, is that of Mr. Mayo.

"The Supreme Court made the Wagner act valid in the Jones & Laughlin decisions. But the Iron and Steel Institute, from which 'big steel' had already broken loose, was ready for anything in order to save the open shop. The large independents were out to destroy the spirit of the law and they found a legal loophole. Tom Girdler, the institute's new president, along with others has refused to sign any contract with our union. So more than 70,000 workers through their elected representatives have voted for this strike. And we're not going back without the signed contract. What good is a verbal agreement with a man like Girdler, who might make it convenient to change his mind without consulting us? Industrial dictatorship is obsolete and the independents are learning it through loss of orders."

"Why did 'big steel's' Carnegie-Illinois break loose from the institute?"

Malloy, head of the C. I. O. grievance department, had the answer:

"Fairless is a broad-minded industrialist. Maybe he saw what was coming in the Supreme Court decisions. Even more than that, he was disgusted with the chiseling of the independents who were cutting under institute prices and stealing customers by handing out secret rebates. So Carnegie-Illinois signed a contract covering our members. That's what we want now with Republic, and we're going to get it."

"How is the Carnegie-Illinois agreement working out?"

"Fine; we're well satisfied. Of course some misunderstandings are bound to crop up. When local plant grievance committees can't settle them, then I go to Fairless, and we iron things out. I work with all the steel executives with whom we have signed contracts. If I can't settle things, then Lee Pressman of the legal department comes into the picture."

"Did Fairless enter into the agreement in good faith?"

"Yes, absolutely. He's a square industrialist."

"You've been on strike here, how long?"

"Better than two weeks now," answered Mayo.

"How much longer?"

"Two weeks; perhaps three. We can't tell exactly. But Girdler has told Governor Davey he's getting ready to talk."

Local Sentiment

"How strong is the Warren Alliance for 'law and order' among the local business men?"

At this question Mayo turned the answer over to Weinz, former president of the old Amalgamated in Warren. He was a tall, lean man about forty, neatly and conservatively dressed as were they all. Weinz was now a C. I. O. trustee and apparently the local man who is heading up affairs. His answer came in a surprisingly soft and cultured voice: "The business men here in Warren are mostly shocked, that's all. Some of them have tried to organize vigilantes, but it doesn't get very far. We send our representatives to their meetings and give our side. We know what's going on. You see, lots of us strikers have lived here a long time. I have worked here twenty-two years, and so have others, so we're pretty well known to the business men. They're beginning to see that their interests are linked up with ours because we're the people that buy from them. They're scared because they never expected this strike, which is our first in Warren; but they know we're not radicals, that we're just out after an agreement that will help them too."

"What about the local police?"

"They're all right. They're not doing much one way or another because they're on the spot. We've talked with them and they know we don't want any rough stuff if we can help it. Our men have had a good reputation here for a long time and we don't want to put any blot on it. We've got our homes and families here; I have three girls and a wife to look out for. We're going to continue living in Warren."

Violence

"Has there been much violence here?"

"Not much. Two different times company gunmen have roared their cars into our barricades just to test us out. It had been raining, the cars skidded and crashed; some of our boys were bunged up a little and one was shot in the foot, but that's all. We don't like this rough stuff. More than that, we have ways of knowing that the company has machine guns in there and could mow us down like mice in a field."

"Nothing like the Chicago prairie killings here then?"

"No. But it's come to me that the bullets taken from the bodies of those murdered Republic workers there were not the same as the bullets in the guns of the police. It looks as though killers had been planted in the crowd when the company knew it was going to gather, and the gunmen intentionally plugged their victims at close range. Once here we had some trouble, or almost did. It was the night the strike began. We were leaving the plant and a big crowd was at the gates. Behind us came the bosses with some outside thugs, telling them to go get us. It looked nasty for a while, but some of us leaders managed to get our men out and quiet things."

"How many men are in the plant here now?"

"The company tries to say twenty-three hundred, but we know better. It's really not many more than a thousand. Lots of those are imported thugs. We know that because we leaders knew the men in our own departments. About fifteen days before the strike came the management knew what was coming so it began importing 'loyal workers.' They were new faces to us, and they didn't know beans about making steel."

"Are they making steel now?"

"No, they're just loafing," spoke up Malloy. "A man can't learn to make steel in a day or a week; it takes years."

"How about the smoke we saw coming out of the stacks?"

"That's Girdler's bluff for public consumption. They keep the fires up, that's all; they're not making steel. They

can't, because no materials are going in and no shipments are coming out; we have all the tracks barricaded. Our men on the picket line aren't fooled by the fires, because they can watch the colors over the furnaces and know what steel is being poured, to the exact ton."

"What about the back-to-work movements?"

Mayo volunteered an answer: "They're tricks put up to the strikers by chamber of commerce groups. The ballot says, 'Do you want to go back to work, yes or no?' Sure they want to go back to work; so do I, everybody does, but we don't want to without a signed contract, see?"

Religion's Inning

From time to time during our conversation strikers had been coming in to our tables, getting the leaders' approval on urgent matters. Now a comic relief character dashed up, red-faced and perspiring. He had been out all day soliciting donations from businessmen and had met with fair success. But a few had turned him down, and he let loose a blasphemous blast at them: "Those blankety-blank-blanks! We've got to have money to keep this commissary going—those blankety-blank-blank-blanks!" When Gus Hall explained that three Presbyterian ministers were present the solicitor turned a stammering scarlet and looked ready to crawl under the table. "But I didn't expect to see no ministers down here. Why, I'm a good Presbyterian myself, and I don't use that language often, but those blankety-blank-blanks!"

To relieve things Tatterlodge, the local vice-president, admitted that he had been an elder in his Baptist church for thirty years. He claimed he had tried to be a Christian and was a conscientious pacifist, and that this violence and chance of bloodshed bothered him now. "But what else can a fellow do but go along when he's plunged into warfare, and that's what we're in. We didn't want it, but how else is social justice ever going to come to us workers?"

"Do most of the strikers feel as you do?"

"No, because eighty per cent of them never go near any church. They can't see any point to it, and I've sometimes wondered myself. What we feel and believe doesn't matter in churches; bankers and owners control most of the offices and we get pushed off in the corner. Some ministers here are all right as men, but they won't come out for us. That's the old old story so the men just aren't interested."

Views on Preachers

Malloy, who we gathered was an indifferent Catholic, said that he had experienced the same thing in his home town of Duquesne, Pennsylvania. He told how every church, Protestant and Catholic, had shied away from the union and had refused to rent space for one of their meetings. The communists had finally offered to give his union space. He was no radical himself, neither was the majority of the men, but he wished preachers would stop talking *at* them and try to show a little sympathy and liberalism.

Weinz admitted that he and his family never went to church but argued: "I've thought things out for myself and I've got my philosophy; I get along all right without church." Then because he sighted what was in our minds he added: "I'll confess I get pretty angry sometimes when the company crosses up us men and tries its rough stuff; passions boil up in me and I get to feeling like an animal. Well, then I try to get hold of myself, and then we leaders help one another too. I know, too, what it would mean if we men didn't get back our jobs, so I keep thinking of all these men depending on me."

It was Tatterlodge who said: "If Christ were on earth here today he'd be down here with us on the picket line."

Mayo rose and said he had to be moving on to a meeting of strikers at another plant near Niles. Weinz offered to take us around the picket line. Since his car, an ancient repaint job, was known to the pickets, he thought it best to go in it. Malloy accompanied us and kept explaining things to us. First we passed through a street barrier which pickets drew aside and then got on the black-top road running south toward Niles. We went along the high steel fence which sets off most of the plant property; bushes and rank grass grew thickly along the lowlands by the river. Pickets were plentiful along this road, and they were just part of the line, actually eleven miles long.

As we rolled along slowly the sun was red behind the mill roofs. Just then the bristling danger hardly seemed real to us. We came to a place where the actual mills were within fifty feet of us and a huge gate hung. On one side a hundred or more "loyal workers" stood with arms folded; nearer us were more men, strikers, just silently standing, with the fence between. My reverie was broken by Malloy pointing and remarking: "Those guys over there aren't workers, they're strikebreakers; their faces are clean; if they'd been working they'd have dirt on their faces."

Watchers in the Night

Further on we saw a long string of box cars which had been put there to shield the company's landing field to which planes had been bringing in food at one dollar a pound. Weinz said one of the planes had crashed against a box car, but not because of his men firing on it, as the papers had stated. The pickets did get pretty angry at having their line sailed over, and had thrown some rocks, but nothing more. The leaders were thinking of petitioning the judges to order the evacuation of the plant, "in the name of common decency and in the interest of maintaining the peace," as *Strike News* issued daily by the pickets urged.

Weinz would stop and ask how things were going with the pickets that were strung out in groups of five to thirty at intervals of several hundred yards. They would invariably answer, "All quiet," and then give us grim grins as they would add, "Nobody's going to get by us." For daytime patrol five hundred men were enough for the entire eleven miles. But at night under cover of darkness came the danger of somebody slipping through to the plant—men had even tried to crawl through sewers to get in. So almost three thousand strikers were on the picket line every night, and we could see them walking to their stations and joining their detachments.

During our hour's ride around the picket line Malloy was telling us how he felt about the labor cause. He had some reasons for believing in it. He had started work as a kid of fourteen in the old H. C. Frick plant, and had studied all the time he was working his way through the International Correspondence School: accounting, stenography, business English, and later labor history, parliamentary law, and writings of economists such as Chase and Madden. Malloy believed in learning and claimed that

hundreds like himself were getting their training in workers' classes; strikers everywhere were discovering that they had brains and could use them.

By this time there was just enough light left to distinguish two circus tents set up on company grounds where the "shut-ins" were sleeping. More pickets coming on duty now, many of them young workers; the fellows between nineteen and twenty-five liked the excitement of early morning patrol. But the captains of detachments were older men, many of them former coal miners, who were used to the ways of strikes. All of them were dressed warmly for the night promised to be cool. Their small fires, with cooking utensils spread around, showed against the gathering darkness. Some pickets were setting up searchlights attached to automobile batteries; with them a cordon of light was thrown around the entire eleven miles, the better to spy any sneakers. Most of the men just paced back and forth, slowly, watchfully, speaking very little, as they fingered their long blunt night-sticks and sections of thick rubber hose, waiting.

Back at headquarters finally we took our departure. Leaving the homes of the workers behind us we drove toward ours, hoping that the Presbyterian Church's portion of Republic was an idle stack, and feeling sorely tempted to turn back and set up our pulpits on South Pine street.

The Significance of Thomas Mann

By Clarence Seidenspinner

OUR ATTENTION is again called to the significance of Thomas Mann by the publication of his *Stories of Three Decades* and by his recent hurried visit to this country. It goes without saying that he is a great creative artist, having mastered the technique of the narrative, both in its shorter forms and in its more sustained expressions. The world will not remember him for the perfection of his artistry, however, for that is not where his essential significance lies. Fundamentally, Thomas Mann is an interpreter. He is unusually gifted with an understanding, assimilating mind and with the ability to interpret to his readers the synthesis of knowledge and experience which he has been able to accomplish. He can contemplate the rich life of a culture and, after years of meditation, bring that culture to life and coherence for the reader. He stands ready as the interpreter of experience, and so deep have been his insights and so clear have been his representations that now when he speaks the cultured society of all the world is anxious to listen.

The dominant theme in his collection of short stories and novelettes is the problem of the artist. To some extent this is also the theme of his first novel, *Buddenbrooks*. What is the nature of the artist and what is his relation to society? These questions troubled the young author who had broken away from the mercantile traditions of his patrician family because he felt a yearning to write. His north German conscience would not let him enjoy the experience of creation until he had somewhat clarified the process itself.

The Artist and Morals

Perhaps this can be attributed to the fact that he began to write in that dangerous, romantic and bohemian period of the 'nineties. Art was pursued for art's sake and the cult of beauty was developed in complete dissociation from normal life. Whistler, small, trim and witty, with a rebellious flame of hair above his forehead, declared that the morality of the artist is irrelevant. Oscar Wilde went to jail on behalf of the doctrine. The revolt naturally had its repercussions on the Continent, where it accentuated the already existing romantic conception of the artist, and gave food for thought to young Thomas Mann.

In his very first novel, *Buddenbrooks,* he depicts the substantial bourgeois reaction to the artist as being a creature of decadence. It is the story of a merchant family which finally became extinct when the last male member died, little Hanno with the artistic temperament. When the novel opens family fortune is high, but the disintegrating artistic urge has already begun to express itself in the children. The responsible son and family head takes over his father's business, marries a musician from Holland and begets little Hanno. In the prime of life the responsible son loses all taste for the business; he is like a star now seen but long since extinguished, and soon the body is no longer able to function. It is not many months after his death that Hanno, delicate child of life, musician artist like his mother, sensing the futility of so much required of him, dies and brings the family to an end.

Asceticism and Sterility

In this way Thomas Mann pours fine irony upon the artist as a creature of decadence, who lacks the substantial vigor of the merchant. This is also the point of the novelette, *Death in Venice.* Here we have a psychological study of an author who repudiated bohemianism with its cult of beauty and who fled to the opposite extreme, to an icy asceticism, a sublime aloofness from the ordinary passions of life. This long continued repression of emotion finally resulted in the gradual subsiding of creative energy, in the inability any longer to produce a vital literature. Hoping to remedy this matter, the author is moved to take a Venetian vacation, but under the relaxing influences of the warm sun and the exotic atmosphere the long repressed emotions break the dams of consciousness and result in emotional disintegration and death.

What, then, is the nature of the artist and what is his relation to society? If bohemianism is decadence and if asceticism is a dangerous remoteness and a futile repression, what sort of life shall the artist lead? It is in the story, *Tonio Kroger,* that Thomas Mann proposes his serious solution. Tonio is the son of a merchant on the Baltic. After his father's death, Tonio visits Italy, where he has a taste of bohemian life. Then he rebounds to frigid asceticism.

Neither way of life satisfies him. After a long vacation on the Baltic he writes a letter to one of his friends in Munich, a letter which is now something of a classic, for it offers a solution to our question. Tonio finally declares that he can find happiness only in the normal experiences of life. Here he will find the materials for his art and here he will find his energy for creative production. It is upon this solution that Thomas Mann himself rests his own life, for he lives quietly with his wife and children, discovering the sources of art in the abiding experiences of life. Anyone who has read his *Sketch of My Life,* or his *Man and His Dog,* will quickly sense the almost idyllic simplicity of his fruitful days.

The Interpreter

It is in his two great novels, however, that Thomas Mann establishes his unquestioned place as the interpreter. I do not know any contemporary more gifted than he is in this capacity. After years of study and orientation, he has reflected and interpreted the cultural significance of two widely separated epochs, great phases of the human spirit brought to splendid and catastrophic expression.

In the *Magic Mountain* the modern epoch comes alive for us through the brilliant use of a symbol, the International Sanitorium Berghof in the Swiss Alps, which acts as a vortex, gathering unto itself the multifarious currents of thought and activity seething in the world. Here is an epoch that cuts horizontally through all our Occidental nationalisms to form a general culture or world milieu. Both the Continental, the Englishman and the American sickened within it, for the epoch was without distinction, except the dubious one of a world war, having nothing significant to say about the major questions of life, and finally enveloping the individual consciousness in its mad maelstrom of futile contradictions which lead inevitably to disaster.

Reflecting an entire epoch as it does, the *Magic Mountain* naturally becomes in form an epic prose composition with various thought patterns woven into the total texture. For one thing, it is a time romance. Just as Egdon Heath is one of the characters in Thomas Hardy's novel, so time itself is one of the characters in the *Magic Mountain*. Like Egdon Heath, it too reacts with the other characters of the novel until both time and man are changed by this process of mutual interaction.

Man and Time

Since the novel reflects the modern period, Dr. Mann bases his time discussions upon the ideograms of Einstein and Eddington. He makes their abstract theory come alive by phrasing for us our own experiences with time and reflecting them in the hero of the novel, Hans Castorp, who may be called a victim of the space-time manifold. Poor Hans Castorp, typical modern bourgeois, loses all earthly ambition when he breaks his contacts with the flat lands and ascends the magic mountain to the sanitorium. The vast, mountainous spaces all about him react upon his personality as time does when it flows through days of monotonous nothingness. Indeed, that experience comes to him also, for the stated routine of the Sanitorium Berghof continues day after day, month after month, and year after year. Hans loses all sense of earthly time. The years pile up, one upon another in their emptiness. The significance of human experience is drowned in the miasmic mists of relativity. The seven minutes during which one takes one's temperature stretch into infinity, but the seven years during which one takes the cure become as nothing, so quickly do they pass. A man's sense of his place in the space-time manifold becomes somewhat indistinct; his here and now become blurred as the whirling cone of space and time spirals through the unbroken uniformity of mountains and routine.

Like one of the melodies in a symphony these discussions about time weave themselves in and out of the novel, giving it a sort of musical and symphonic texture. Does not this occur in life itself? Does not the consciousness of time underlie the mysterious stream of the months and days which come whirling through the here and now and then disappear into an absolute past? In this way Thomas Mann interprets for us certain profound experiences which we have all felt, and which have deeply disturbed us at times, but which we have never had the courage to formulate for ourselves.

Philosophies of Life

Also woven into this epic composition are the major philosophies of life. Each philosophy has a spokesman, who by words and deeds brings his particular point of view into vital interaction with the other characters. Poor Hans Castorp acts as middle man, as pedagogic excuse for all of this philosophical discussion. Because he shows a courteous interest in their points of view, these spokesmen express themselves freely to him. Sometimes they debate with one another in his presence. He is the average man seeking some synthesis of these opinions and attitudes and remaining somewhat confused through it all.

There is Settembrini, the optimistic and charming Italian humanist. He believes in the good, the true and the beautiful, in the ability of the human mind to determine objective truth and to act upon it. He rejoices in the progress of science, in the eradication of disease and in the opportunity of science to ameliorate the lot of mankind. He is a vigorous advocate of democracy and a warm admirer of the French Revolution. It is therefore inevitable that he should belong to the League for the Organization of Progress, a voluntary group of humanists who have drawn up a comprehensive program for human improvement. Settembrini's own task in this project is to work on the encyclopaedia which will treat the "Sociology of Suffering," his own field being that of its relation to the literary creative artist.

Opposed to Settembrini is Naphta, cynic and Jewish Jesuit. He is a keen logician for whom the syllogism is more potent than the experiment. With terrifying and indubitable logic he can take a given assumption to any given conclusion. Since he is a Roman Catholic, his philosophy is dualistic. He believes that there is an endless, qualitative difference between man and God, which makes it impossible for man to engage in the business of progress. Only God can effect a change. Therefore the church is supreme over the state.

Since this philosophy is anachronistic in the age of science, it results in a certain maladjustment of Naphta to his environment. He grows cynical and rationalizes the situa-

tion to Settembrini in one of the most exciting conversations in the book, declaring that since the church has been unable to capture all of the world, an interim period of revolution is necessary in order to deliver power into the hands of the church. In this bitter strain he prophesies the end of freedom and enlightenment, that period extending from the Renaissance to the present. These dialogues between Settembrini and Naphta are barbed and pointed, and though they occupy many pages of the novel, one is never wearied by the discussion. These two opposing points of view are brought into splendid conflict and it is no wonder that finally Settembrini fights a duel with Naphta which ends in suicide by the cynic. Is this prophetic of some future happening?

Then there is Hofrat Behrens, scientist and head physician of the sanitorium. His knowledge of modern science makes him pessimistic and melancholy, an attitude which he attempts to cover with a grim, jaunty exterior. He is a philosophical mechanist who considers even aesthetic surfaces in regard to their physical and chemical structures.

The character who has become legendary, however, who will live as one of the great mythological beings of German literature, is the hedonist, Mynheer Peeperkorn. He is a thoroughly great character, the fruit of extraordinary genius on the part of Thomas Mann himself. He is the creature of feeling to whom the idea of an emotion is even more precious than the feeling itself. He revels in food and drink, in passionate love and affectionate brotherliness, and always in the tender discussion of these blessed experiences. When the body is no longer capable of experiencing the exquisite nuances of feeling which are so precious to it, a powerful alkaloid puts all feeling forever to rest.

Symbol of a Sick World

Thomas Mann, the interpreter, makes this sanitorium a symbol for the world, a sick world whose decadence brings it finally to war and disaster. These sick people on the magic mountain, who reflect the life of the flat lands below, speak in an exaggerated key but live insignificantly. They lose their morale, their sense of destiny. Finally their moral disintegration is so complete that malice and disorder come to dwell on the mountain. Sharp words occur with resultant duels and departures.

The magic mountain becomes an admirable illustration of Goethe's great aesthetic principle, the universal seen in the particular. It was a whole society of such individuals which made the war possible. Hans Castorp, typical child of his time, was helpless when the war arrived. Its reverberations reached up to the sanitorium. Slumbering emotions were aroused and he became enmeshed in the awful struggle. Here, too, is a symbol of the bourgeois. This is the primary meaning of the *Magic Mountain*. It is an explanation of the death and terror which a diseased society is bound to confront.

Just as the *Magic Mountain* is an orientation of the modern epoch, so the Joseph cycle is an introduction to the Hebrew culture of the patriarchal period. If I were teaching a course in Bible manners and customs or in the life and literature of the Old Testament, I should make the Joseph cycle required reading, for it gives great vitality and meaning to this interesting period. Though we cannot speak with final authority about this novel, for the third volume is yet to be published, we do have *Joseph and His Brothers* and *Young Joseph* to study. *Joseph in Egypt* will complete the trilogy and round out the full story of Jacob, Joseph and the brothers.

The Joseph Cycle

Thomas Mann never tires of interpreting the element of time in the human consciousness. *Joseph and His Brothers* is another time novel, more startling than the *Magic Mountain,* for time now takes us back to that misty dawn when the individual was hardly cognizant of the passage of time, when the events of one generation merged repetitively into the events of succeeding generations, when very time stood still. The novel opens with a wonderful prelude on time, a prelude which Thomas Mann has chosen to call "Descent into Hell." It is a plunge into the well of remotest antiquity. Down, down one plunges; bottom is never reached, for always there is something still deeper. Back of every legend which comes to us out of antiquity are still earlier legends, stories which are "only a repetition, the becoming present of something profoundly past." "Descent into hell" gives one a heightened intellectual and emotional consciousness of that fact, and after plumbing the well of antiquity with Thomas Mann one is bound to declare that he has never before read anything quite so breath-taking and profoundly numinous as is this prelude.

The novel lies very close to the sources of life, to the great things, the solid satisfactions that really matter. In this respect it reflects a culture quite different from the modern one portrayed in the *Magic Mountain*. Here is a tale that reveals the basic patterns of human living; food and shepherdings, love of man and woman, birth and death, and man's labor upon the godhead. These are the goods which concerned Jacob and his sons. These are the goods without which man could hardly live.

The Mind of Jacob

The characterization is excellent. One comes really to know the mind of Jacob and his countrymen. It is a mind dependent upon the mores and traditions of the group. Individual personality is blurred and interfused with the legendary figures of the past as the great events of yesterday are reenacted again today and yet tomorrow. In his nomadic wanderings Jacob brings to pass again the earlier wanderings of his forbear, Abram; who like Jacob, was reenacting the same destiny pattern, that of his prototype, the original Abram, the moon man from Ur. The rich associations played upon the consciousness of Jacob, until any situation was likely to stimulate a dream trance in which the real Jacob lost himself in the manifold traditions and memories of his racial past.

We can understand why this type of mind should labor upon the godhead, rest its head upon the meteoric stone at Bethel and see all heaven opened and the blessing vouchsafed. It was a contemplative mind that delighted to follow a train of associations which invariably led to deity. In his penetrating and sympathetic accounts, Thomas Mann reveals this Hebrew forbear struggling with new experience, relating it to the old and to Yah, the god, and making undeniable progress even in the presence of Rachel's agonies at death.

Yes, Thomas Mann is bard and doctor in the good old

meaning of those words. He stands for us moderns as the interpreter, to whom we may go for an understanding of the world in which we live. His all comprehending and synthesizing mind is like that of the great Goethe himself. It is devoutly to be hoped that there may yet come from his pen and heart many treasures of wisdom and beauty before the year 1945, when he feels that he is destined to die.

BOOKS

The Deeper Meaning of Missions

BEYOND STATISTICS. *By Stephen J. Corey. The Bethany Press, $1.00.*

THE TITLE of this book tells nothing of the secret of its contents. It is a discussion of one of the most vital issues in the world today—that of foreign missions. But this is not just another book on missions. Written by the president of the United Christian Missionary Society of the Disciples of Christ, it approaches the subject from a fresh and often neglected angle. The author not only goes beyond the tabulated results of world missions, but also beyond the usual rethinker of the problem as well.

Dr. Corey bases the case for foreign missions squarely upon the implications of the social gospel. He does not brush aside as irrelevant the effort to convert the individual. The winning of adherents to the Christian way of thinking and acting is taken for granted. "Preaching is absolutely essential and we must have the burning word of the evangelist, but it is possible to preach Christianity to death if it is not tied up vitally to a program of life construction." So with great vigor he presents the missionary enterprise as a program of social improvement. The desire to improve conditions of human living undergirds the great commission to the church today. And this program of social uplift is not merely an adjunct to missionary activity, but is the very substance of it. "Christianity is a religion of human interdependence. Four-fifths of the teachings of Jesus had to do with the relation of men to one another."

What gives this book special significance is that it deals not with theories of human betterment, but with accomplished facts. It tells of the fruits of missionary effort. It sets forth with many illustrations the intangible and uncatalogued results which have attended Christian activities in foreign lands. Among these are the improvement of health conditions, the stimulation of education, the lifting of standards of living, the enhancement of the status of women and children, the change of unwholesome customs, and the promotion of good will among peoples. These effects are more far-reaching than the figures in the annual reports would indicate. Wide areas of life are being influenced for good even where the name of Christ is not acknowledged. The author regards these as being in line with the objectives of foreign missions. "The Kingdom of God is not a set of church membership rolls but a realm of changed life."

This book should gain wide attention. It should do valuable service at this time when the missionary trumpet is giving an uncertain sound in so many quarters. And what is more, it should fortify the apologetic for Christianity everywhere.

JAMES DANIEL MARTIN.

Books in Brief

A KEY TO THE ART OF MUSIC. *By Frank Howes. Thomas Y. Crowell Company, $2.00.*

The function of a key is to unlock doors, or gates, not to furnish a guide to everything that lies beyond them. So, by his clever choice of a title, the author has prepared in advance a defense against the criticism that his book is sketchy and incomplete. How could one give, in 250 pages, more than an introduction to the philosophy, the technique, the history, the literature and the criticism of music? These are his five divisions. The first and last are contributions to understanding and help to relate music to the total cultural process and to other operations of the mind. The other three are contributions to knowledge, excellent within the too cramped limits of space. This "key" will be of most value to those who wish to follow for some distance the paths to which it gives access.

"NONE OTHER GODS." *By W. A. Visser 't Hooft. Harper & Brothers, $2.00.*

The best known apostle to the student world in our day states the case for Christianity strongly and simply; perhaps too simply. He has the "crisis" feeling for "the never-ending tension between God's grace and human sin." Therefore the intellectual and social life "can never be fully Christianized." But a basic choice must be made among three "ultimates." These are: "first, the humanistic ultimates—human reason, human intuition, human well-being and others; second, the naturalistic ultimates—the laws of nature as the final authority to which all must conform; third, the religious ultimates—God, however he may be conceived." But of course if God is not conceived as standing in antithesis to man and nature, or man and nature in antithesis to each other, the conditions of the choice among the three are not so clear. Dr. 't Hooft's argument will appeal most strongly to those whose thought is already cast in the "dialectic" mold.

PASCAL, THE LIFE OF GENIUS. *By Morris Bishop. Reynal & Hitchcock, $3.50.*

If the author of *The Lives of Tallyrand* had not preempted that clever form of title to suggest the contrasts exhibited by his subject, Mr. Bishop might no less aptly have entitled his book "The Lives of Pascal." In his youth Pascal was a precocious genius in mathematics and science. He invented the first mechanical adding-machine and tried (unsuccessfully however) to manufacture and market it, and so became the father of all who make and use cash registers and bookkeeping machines. He took his role as inventor with surprising seriousness. But he also made serious and permanently valuable contributions to physics and mathematics. And again—but this was a little later—reverting to the field of the practical, he devised and inaugurated in Paris the first system of public omnibuses, and thus deserves to be the patron saint of the whole industry of urban transportation—street cars, subways, buses and taxis. Then, aged thirty, he underwent a mystical conversion and turned from the world. Thereafter he was religious devotee, theological controversialist (on the Jansenist side against the Jesuits), philosopher and (so the biographer says) "saint." These lives of Pascal, all lived with swift intensity within thirty-nine years, Mr. Bishop has studied with scholarly care and records with scrupulous accuracy. It is a tonic, perhaps a deserved and beneficial reproach, to sluggish intellects to follow the story of this miracle mind which "tossed off epoch-making ideas with the casual-

ness of a man solving a cross-word puzzle." Christians and lovers of letters alike have reason to be grateful to him, for his *Pensées* was his century's most persuasive apologetic for Christianity, and it was couched in a style which set the pattern for French prose.

MARCONI THE MAN AND HIS WIRELESS. *By Orrin E. Dunlap, Jr. The Macmillan Company, $3.50.*

Partly a success story with characteristic laudation of its hero and partly a record of the scientific discovery and development of a revolutionary technique of communication, this biography of Marconi gives a fairly complete survey of the history of radio in so far as Marconi has contributed to it, with full recognition of the foundations laid by earlier experimenters. Most readers will perhaps not regret the absence of technical details, and the growth of commercial broadcasting is another story.

AS ONE GARDENER TO ANOTHER. *By Lucy M. Ellis. Thomas Y. Crowell Company, $2.50.*

A highly skilled practical gardener, who knows more than most about flowers and evidently loves them so well that she feels no need to gush about them, tells amateur gardeners the things they need to know in order to make their gardens the places of delight that gardens ought to be. A very practical as well as a very charming book.

REBEL IN BOMBAZINE, MEMOIRS OF MALWIDA VON MEYSENBURG. *Edited by Mildred Adams. W. W. Norton & Company, $3.50.*

Social and political liberalism is a hardy plant that springs up in the most unpromising soil and the unlikeliest places. Born in an official family in one of the tight little German states, Malwida grew to womanhood in the years just before the revolution of 1848. She was of the stuff that such revolutions are made of. She escaped from Berlin just one jump ahead of the police and went to England, where she was associated with all the emigrés—young Carl Schurz and the other Germans, Kossuth and his Hungarian patriots, Mazzini and the Italian circle, Herzen and the Russian revolutionarie. Later she knew Wagner in Paris, had a salon in Rome, was a keen participant in the intellectual life of her time. "Bombazine" was the uniform of a respectable gentlewoman in modest circumstances. Beneath this conventional exterior was a spirit that carried banners and blew bugles, defied conventionalities, and delighted in fighting for hopeless liberal causes. Her memoirs are an exciting chapter in the history of nineteenth century culture.

HENRY OF NAVARRE (LE VERT-GALANT). *By Marcelle Vioux. Translated by J. Lewis May. E. P. Dutton & Company, $3.50.*

A brilliantly written and highly readable, but not very substantial, biography of the ever fascinating Henry IV of France. Full justice is done to his love affairs—a large and alluring field, to be sure—and more than justice to Henry's conduct in them. His personality stands forth in all its vivid and engaging qualities, perhaps even a little rosier than the reality, though a man must have had something to exercise the charm he did in spite of the fact that "he insisted on garlic at every meal and seldom took a bath." But one must turn to other books for any serious consideration of the tensions and turmoils of his time or a studied presentation of what was going on in his mind when, for example, he made his submission to Rome.

THE YEARS. *By Virginia Woolf. Harcourt, Brace & Company, $2.50.*

A novel by Virginia Woolf is a literary event. Some critics say she writes the best English now being written. The praise seems excessive; yet she writes more than well. In her last preceding novel, *The Waves*, she employed the peculiar technique of leaving to the readers' imagination practically everything her characters did and said, thus eliminating description, narration and conversation at a stroke, and confining herself to telling what they thought. She now abandons that method and reverts to the more conventional procedure of reporting what her people say and do. But she is obviously more interested in the flight of time than in anything that happens in it, either to her characters or to anyone else. It is as though she hypostasized time, making it a substantial entity with an independent reality of its own. But even if time is thought of as an entity, it is a perfectly transparent one, and therefore its flow becomes visible only as one sees the flow of what it carries in its stream. So she peoples her time-stream with characters. Things happen to them, they talk, they grow older, and some of them die. All this does not matter much for, like the floating leaves by which one can note the speed of a river's flow, their chief function is to render the time process visible. The case may be considered proved. Tempus does fugit. But strangely enough, even though the author seems so little interested in them, the personalities which she tosses into the current as markers for its flow, seem singularly interesting in their own right.

THE GLITTERING CENTURY. *By Phillips Russell. Charles Scribner's Sons, $3.50.*

The glittering century was, of course, the eighteenth. This is not a history but a characterization in a series of chapters which might almost be considered as scenes in a drama. The dramatis personae include representative kings (beginning with Louis XIV, naturally), statesmen, philosophers, adventurers, adventuresses, statesmen and revolutionists. It was a glittering century, without doubt. It was also a seething century, when the social froth was at its foamiest and the chemistry of economic discontents and explosive ideas was working in the cup. Mr. Russell has marshalled much material, both anecdotal and pictorial and a good deal of it unfamiliar, in the presentation of this sparkling and significant picture of a society which thought itself perfectly secure but which was, in fact, living on the edge of a volcano.

Books Received

High Heritage. Compiled by Mary Chapin White. E. P. Dutton & Company, $2.00. An anthology of "readings on the experiences of life from the Old and New Testaments and the Apocrypha," topically arranged and presented in a typographical form pleasing to the eye.

A Decade of Objective Progress in Christian Unity, 1927-1936. By H. Paul Douglass. Harpers, $1.50. A comprehensive survey of specific attempts and achievements in church unity in the past ten years, prepared by the Commission on the Church's Unity in Life and Worship for the World Conference on Faith and Order, and made into a book by Dr. Douglass. An important part of the preliminary material for Edinburgh.

The Meaning of Unity, by Angus Dun. *The Communion of Saints,* by G. J. Slosser. *The Non-Theological Factors in the Making and Unmaking of Church Union,* by Willard L. Sperry. *Next Steps on the Road to a United Church,* by William Adams Brown. Harpers. Four pamphlets containing reports of the Commission on Life and Worship for the Edinburgh conference. These, together with the preceding, constitute a very substantial body of data and discussion which will inevitably be studied by all delegates to the conference and which should be studied by the much larger number of those who are interested in the approach to unity in faith and order.

Rebel Religion: Christ, Community and Church. By B. C. Plowright. Round Table Press, $2.00. (To be reviewed.)

The Princess Elizabeth. By Captain Eric Acland. John C. Wins-

ton Company, $1.00. A child's life of the child who is "probable future ruler of the greatest empire in the world." The beginning of the "build-up" for Britain's heiress apparent.

The Church in Its Teaching Work. By Paul H. Veith. Methodist Book Concern, 25 cents. An immense amount of practical guidance for teachers and administrators of church schools, condensed into a pamphlet of 56 pages.

Songs of Joy and Others. By W. H. Davies. Bruce Humphries, 75 cents.

The Story of the Constitution. By Sol Bloom. U. S. Constitution Sesquicentennial Commission, Washington, D. C. The book includes the text of the document, a sketch of the process of its framing, sketches and portraits of its framers, and a survey of its operation.

Egerton Ryerson, His Life and Letters. By C. B. Sissons. Oxford University Press, $5.00. (To be reviewed.)

A Centennial History, 1837-1937, Colby Academy, Colby Junior College. By Henry K. Rowe. Colby Junior College, New London, N. H., $2.50. This, like Parsons' *Northfield,* is local history intelligently written with due regard for the place of the community in the total stream of culture.

The Assault on the Supreme Court. By Douglas Johnson. National committee to uphold constitutional government, 205 East 42nd St., New York, 25 cents. An assault on the President—his "purpose exposed," his "hidden motives bared." The hidden motive is: "He wants power unhampered by the checks and balances so carefully devised by our forefathers to protect the citizen against governmental oppression"—says Mr. Johnson.

Foundations of Character and Personality, An Introduction to the Psychology of Social Adjustment. By George H. Betts. Bobbs-Merrill Company. (To be reviewed.)

Testament of Faith, A New Horace Mann Play. By members of the faculty of Antioch College. Dramatists Play Service, 6 East 39th St., New York, 75 cents.

CORRESPONDENCE

Theological Education Today

EDITOR THE CHRISTIAN CENTURY:

SIR: We, five students of Chicago Theological Seminary, had been called by the Rev. Raymond Sanford of the Chicago Congregational Union to be present as impartial witnesses at the workers' mass meeting which followed the killings in the South Chicago steel strike. Having been duly sworn, we gave our affidavits before Attorney Leon Despres, who sent them to the Senate investigating committee. Some of the points at which our testimony conflicts with that given to the general public through press and radio are presented. Quotations, except those of other people so indicated, are from our sworn affidavits.

1. The intention of the workers. The *Chicago Tribune* of Tuesday, June 1, referred to leaders who "incited the strikers to assail the police with firearms, clubs and brickbats in an attempted invasion of the plant." None of our immediate group was present at the preliminary meeting of the workers. The Rev. Thomas Lineweaver of the Bird Memorial Congregational Church in South Chicago, who was present, says that the motion passed by the strikers was to "proceed to picket peacefully the Republic Steel." From one of our own reports the following is taken: "Men along the road, leading across the field, were shouting, 'Come on, workers, we are going to get through this time.' I asked one of them, 'Through what?' He answered, 'Through to picket.' " A report on conversations with steel workers after the fight says: "The men had decided at a meeting to go out and demonstrate for the right to peaceful picketing . . . and if possible to establish a picket line around the Republic plant."

2. The demeanor of the crowd. The public was led to believe the strikers formed into an armed, rioting mob which attacked the police. According to a report made by one of our number who was near the front line of the strikers, "Most of the strikers I saw while running from the back of the advancing crowd to the front right flank, were not armed in any way. A few had short sticks. I saw no razors, no 'pieces of iron pipe with couplings attached,' no 'poles with hooks on the end,' the contrivances described by Captain Prendergast." Another who was among the very front ranks, not more than about fifteen feet away from the police, swears that "in going through this whole body of strikers, I kept my eyes open for weapons. I saw clubs and small rocks, but absolutely no other weapons. So far as I know the strikers made no attack on the police. The first explosions that occurred were those of a sudden barrage from the police."

3. The use of tear gas. Would the use of tear gas have been sufficient to disperse the crowd? A few days before, a group of Republic Steel strikers had been routed without shooting. In this case the police claimed that tear gas was ineffectual, so they were forced to use guns. One of us testified: "A great mass of tear gas rose up at the front. Almost instantaneously there was a volley of shots." Another said: "I was slightly gassed, and the police were charging, about twenty feet distant. I turned and ran back with the strikers, all of whom were running except the injured and those who fell down." The police did not even wait to see whether the tear gas was effective or not.

4. Police brutality. Again and again it has been claimed that the police were acting merely to protect private property and disperse the mob, *but:* "The firing kept up after everyone was in retreat and we heard bullets going over our head and cutting through the grass beside us after we had run some little way." And: "As I reached the far end of the field, I heard one more shot go overhead." Also: "I saw one man lying on his back on the ground. Over him stood three police, beating him with their clubs."

Accounts by eyewitnesses scattered all through and around the fight point to the fact that not only the newspaper stories, but many of the statements of the police, were utterly false. What was seen by our own eyes was corroborated by others who were also unconnected with the Committee for Industrial Organization, and whose testimonies have also been put into the form of affidavits.

Chicago.

ATOSSA HERRING,
MARILEE KONE,
DAVID FRENCH,
J. GORDON BENNETT,
CLAYTON GILL.

New Color Law in South Africa

EDITOR THE CHRISTIAN CENTURY:

SIR: It is late to comment on an article in the January 20 issue of The Christian Century, but distance and a busy life must be my excuse. I do want to refer to the article "Africa Tests Christianity," by Dr. Arthur E. Holt, and to say that it surpasses anything that I have seen for its keen analysis of the situation here in South Africa, its stinging challenge to the South African churches and yet its sympathetic approach through the parallels he draws between South Africa and the United States. I hope that his brief visit of last year, recently repeated still more briefly so far as the Union of South Africa is concerned, may be productive of still more such constructive criticism.

Gen. Hertzog's cycle of "native bills," which have abolished the Cape native franchise and have set up a cumbersome system of native representation based on a communal franchise, established a Native Representative Council with nebulous powers and a Native Trust which is expected to solve the native land problem, has now been rounded out by the Native Laws Amendment act. This act amends in the main the Urban (Native) Areas act. It carries still further the principle of segregation which underlies all of this recent legislation. Under its provisions every urban area must present to the government annually a census of its native population and an estimate of the labor requirements of the European population. Then all redundant natives are to be compelled to remove from the urban areas to places provided by the government; the selection of such natives for removal to be on the recommendation of the local authority. There seems to be nothing in the act to hinder such

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redundants being removed to European farms, and the demand for cheap farm labor is a sinister factor behind the act.

The principle of "redundancy" is of course based on the theory that no native has any right in an urban area except as the servant or employee of Europeans. Another clause provided that the minister for native affairs could call upon the local authority to compel the removal of any native church, school or other institution from any urban area into the municipal locations provided by such local authority for the residence of natives. This clause will mean that no church, school or social amenities can be made available for the thousands of native servants who live on their employers' premises in the cities. An amendment was accepted by the minister in the course of debate by which churches already existing are to be exempted.

Thus is the stranglehold of segregation intensified. There are plenty of problems attending the presence of thousands of natives in urban areas, but the approach to them under the pressure of a farm bloc demanding cheap native labor under conditions resembling serfdom and of a nationalistic bloc dominated by bitter race prejudice does not promise a solution which shall be of real benefit to the African people.

A survey of trends in recent class legislation in this country by a disinterested third party would be valuable and informative.

American Board Mission — JAMES DEXTER TAYLOR.
Johannesburg, S. A.

A Correction

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to an item in the May 19 issue of The Christian Century stating that "Dr. H. Augustine Smith has been appointed pageant director for the World's Sunday School Association convention which will be held in Johannesburg, South Africa, in July 1940."

This office knows nothing about the appointment of Dr. H. Augustine Smith as pageant director for the convention, and it is entirely unaware that Johannesburg has been selected as the city for the convention.

New York, N. Y. — WILLIAM W. HALL, JR.,
Associate Secretary, World's Sunday School Association.

[The item referred to was based upon a bulletin of the Boston University news service. THE EDITORS.]

Federal Housing

EDITOR THE CHRISTIAN CENTURY:

SIR: Some advocates of the Wagner-Steagall (administration) housing bill seem to think no federal funds are available for housing unless this bill is enacted, while in fact a good deal of money is available under present laws. This makes it important to start a housing program on a sound basis.

WPA, in its recent monograph "Homes for Workers," states: "In England they buy and sell land at prices based on what the land can earn; in this country, land is bought and sold at prices based on what the owner hopes he might be able to sell it for. . . . By the time you buy a 25-foot lot the land may cost you eight times what the original promoter paid for it—that is, if you are one of the first to buy a lot in a development. Perhaps some speculator has bought a dozen lots with the idea of selling them when the development becomes popular. If you buy a lot from him the price may be nearer 20 times the original cost."

The accuracy of this statement is proved by the prices the government has paid for land or property for "low-cost" housing, running from about $4 per square foot in New York, to $2.72 in Cambridge, Massachusetts, and 70 cents to 90 cents in southern and central cities. Mr. Alexander Saxe, of the housing division, WPA, recently stated that even with WPA labor construction cost in New York's "low rent" housing was $3,000 per room. He stated that he had accomplished "$500 per room housing without all of the research possibilities of the government." Even with a per site cost of $304.35 the District of Columbia Alley Dwelling Authority reports its rents per room run from $6.26 to $7.19 for Negro families of low income. The London County Council, stumped by land costs for housing, last summer petitioned Parliament to enact legislation permitting London to transfer taxes on all buildings to land values.

All these facts are part of the bearing on this bill for, not low cost housing, but for high cost housing through subsidies paid out of consumption taxes. The People's Lobby urged the Senate committee considering the bill to limit federal aid to government units which transfer part of taxes on buildings to land values, to protect the government on prices for land, to let it construct factories, etc., if necessary to protect it on prices for building materials, and to go ahead and construct houses under these conditions, where local authorities do not act.

The People's Lobby, Washington, D. C. — BENJAMIN C. MARSH.

The Question Box

In expressing my appreciation of The Christian Century I want to add that I wish you would secure a more spiritual writer for "The Question Box." T. W., Spokane, Wash.

I AM SORRY that my correspondent, whose criticism I greatly appreciate, did not define somewhat more fully his conception of the function of this department. There are few words that suffer more from careless use than this word "spiritual." Most people seem to associate it with a mild or saintlike quality of goodness which is a compound of emotion and harmlessness. Most of the questions presented for consideration in this column relate to matters of fact and invite explicit information.

The meaning of the word "spiritual" in the New Testament is fairly clear. It is the reverse of worldly, fleshly, sensual, carnal. As Paul writes, "To be physically minded means death, but to be spiritually minded means life and peace." The eighth chapter of the epistle to the Romans is a commentary on that contrast, and is the classical passage for the treatment of the entire subject. To be spiritually minded is to have the mind of Christ, a renewed, regenerate mind, one possessed of the higher moral qualities, a mind controlled by high and sacred motives.

In the passages which speak of the spiritual nature emphasis is laid on those intellectual elements which differentiate a thoughtful, rational, intelligent character from one that is careless, thoughtless, indifferent or ignorant. The stress is upon the understanding rather than the emotions. The spiritual man is one who is guided by a lofty and permanent principle of knowledge and rectitude. To such a person the words pious, holy, devout may be applied with propriety. They do not involve qualities of excitement, agitation, emotion or sentimentality save as the Christian life is always controlled by the motive of love. That this is a rational, intelligent and discerning state of mind rather than an emotional mood, as is often implied in the term "spiritual," is made clear in Paul's contrast of the more showy and superficial "gifts of the Spirit" with the supreme grace of love.

In the literature of the church the term "spiritual" has often been employed in a mystical, fantastic and superficial manner. It has involved too frequently the element of imagination at the expense of fact, the resort to fanciful interpretations of Scripture, the riotous employment of "types" and "symbols," and the descent from the restrained use of sentiment to the danger of sentimentalism. Such preachers and writers there have been in all periods of Christian history. But the great expositors of the Bible and the supreme preachers of the truths of the gospel have been concerned first of all to make clear the facts with which they were dealing, and to let these facts teach their own lessons and create the warmth of feeling which is due to conviction and not to rhetoric.

Examples of the power to stir the emotions by the method of clear thinking and deep persuasion of the truth uttered, without conscious appeal to the sensibilities, may be found in the preaching of such men as Stanley Jones and Rufus Jones, wholly different in their methods of preaching, but both concerned to lay the foundations of their appeal in the firm groundwork of facts critically evaluated and intelligently interpreted. They would never descend to the levels of "emotional preaching," yet their messages never lack the value of exalted persuasion. That would seem to be the order of public utterance that may well be called "spiritual."

H. L. W.

NEWS *of the* CHRISTIAN WORLD

New Turkish Law Hurts Churches

Will Bring Religious Institutions Under Control of State—Adopt International Postal Regulations Agreement

(Correspondence from the Near East)

ISTANBUL, May 22.—The new law on religious foundations or "vakoufs," as it is now being applied, is likely to modify profoundly the situation of non-Moslem communities in Turkey. The vakouf, an institution proper to all Moslem countries, is entrusted with the administration of all endowed Moslem establishments. Of the latter there are a great many, varying in essence and type, and since part of the revenue belongs to the vakouf, this administration is extremely rich. Following the post-war reforms, the vakouf has become a sort of department of state directly controlled by the Prime Minister.

Administration of property belonging to non-Moslem communities, such as churches, synagogues, hospitals, orphanages, etc., has hitherto been vested in the hands of committees elected by the respective communities. Now, under the new law, any religious property whatever its type, be it Moslem or not, shall be administered by a qualified individual person agreed to by the vakouf administration.

In other words, the communal property will not be administered by one or several persons responsible to the community, but by persons responsible to the state. This will probably limit the interest of the communities in their religious and charitable institutions. While in the case of certain communities, endowments are often important enough to defray the cost of the upkeep of churches, schools, orphanages, etc., there are others where small endowments have always been supplemented by donations and subscriptions by members of the community. Failure of such donations would spell the end of many a charitable institution.

* * *

Turkey Assumes Important Role in Near East

Turkey's foreign policy is increasingly important. With an army, which unrelaxing care has maintained remarkably fit, and an unmatched geographical position, she represents a powerful factor in the Near East. The peaceful solution of the Hatay issue has enabled her to extend her influence southwards, while advantageous forms of economic cooperation are largely a result of the importance Turkish friendship represents for both Western and Eastern powers.

* * *

International Postal Scheme Proposed

The Turkish cabinet has agreed to the scheme involving the complete cooperation of the postal organizations in Turkey, Roumania, Yougoslavia, Greece and Czechoslovakia. Under this plan, the postal regulations in all these countries will, as far as possible, be unified, and the postal fees for communications among them will be substantially reduced. The possibility of issuing common stamps will also be investigated. At the beginning, there will be one common stamp at normal price for ordinary letters weighing 20 gr. and there will be another stamp at reduced price for such letters between the countries of the projected union.

* * *

Abolish Funeral Knell After Panic

The abolition of the "sala" has erroneously led to the belief that the invitation to the prayer by the muezzin had been forbidden. The "sala" is quite different from that invitation, which is known as "ezan" and is repeated five times a day. The "sala" is a kind of vocal knell announcing the death of a member of the community and calling the congregation to the funeral. Its abolition is traced back to the panic it provoked last winter at Bartin, when several persons died of typhus. Those ill were made worse by being thus informed of the progress of the epidemic.

* * *

Egypt's Population Increasing Rapidly

The 1937 census has revealed a remarkable increase of the Egyptian population, which now numbers 15,904,525 as against 8,000,000 50 years ago. According to an American professor, Dr. Wendell Cleland, the Egyptian population will be 32,000,000 by the end of this century. He warns that the growth of agricultural resources, which depend upon the water of the Nile, will have failed to keep pace with the increase of needs.

* * *

Palestine's Jews Celebrate Coronation—But Not Arabs

News from Palestine indicates that the coronation was lavishly celebrated throughout Jewish settlements and towns. This is held to be characteristic of the Jewish attitude, which is loyalty to the Empire but opposition to the British government in connection with the immigration schedule, which comprises 770 certificates instead of the 11,250 certificates asked for by the Jewish agency. A scroll of the law, handwritten on parchment, together with an album of pictures showing the work of settlement in Palestine since the mandate, have been offered to the king and the queen.

No public observance of the coronation was made in Arab districts.

E. GUERON.

New Interdenominational Journal Launched in South

The Church Press, a new journal designed to represent Protestantism in the south, has been announced by the DuBose Publishing Company. The paper will be published in Birmingham under the editorial direction of W. H. Proctor and J. E. Merrill. Publication will begin July 1.

Dr. Moncrief Given Degree by Mercer

Rev. Adiel Moncrief, Jr., of Tampa, Fla., correspondent of The Christian Century for Florida and Georgia, has recently been granted the degree of doctor of divinity by Mercer University, Macon, Ga.

Still No Truce In Steel War

Republic Corporation Continues Operation in Spite of C.I.O.—Police Killing Widely Resented

(Correspondence from Chicago)

CHICAGO, June 14.—The S.W.O.C. strike against the independent steel producers continues with the threat of violence always near. Upon recommendation of his investigators from the health department Mayor Kelly gave orders to the Republic Steel Corporation to discontinue housing its "loyal" workers in the plant and the company substituted Pullman cars for cots in its buildings. Up in North Chicago Judge Forby sent 31 sit-down strikers to jail for contempt of court in refusing to evacuate the Fansteel plant a few weeks back, and now the national labor relations board, which is conducting hearings on the complaint that the corporation has violated the Wagner labor act, finds that most of its witnesses are in prison. To complicate still further an already badly tangled series of industrial disputes the Chicago Federation of Labor, acting on orders from President William Green, has ousted 27 of its locals which are affiliated with the C.I.O., including the powerful Amalgamated Clothing Workers.

* * *

Police Memorial Day Killing Stirs Wide Indignation

The death toll in the Memorial day massacre outside the Republic plant has now mounted to eight. From reports given to me by several eyewitnesses it appears certain that both Sylvia Pass' story and the editorial note in last week's issue of The Christian Century were correct. The strikers were determined to assert their right to picket on the highway outside the Republic plant and went in procession from their meeting toward the highway, and, while the Chicago Tribune's fantastic story about the strikers being organized in military fashion to attack the police merits no consideration, there was unquestionably an element of menace in so large a crowd of strikers forming outside the gates. The police evidently had orders not to permit the strikers to reach the highway.

* * *

Papers Give Differing Versions of Shootings

What has aroused deep and widespread indignation is the unnecessary and cruel brutality with which the police beat up and shot the retreating strikers and onlookers, and the heartless treatment of the wounded. It was only by sheer good luck that the half dozen Chicago Theological Seminary students who went out to see what was going on escaped. One young woman student says that a bullet ploughed up the ground just in front of her feet. Even if the strikers were as threatening as the newspapers say, tear gas bombs and guns would have dispelled them; there was no need for bullets. The strikers, according to the evidence, car-

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ried no firearms. It ought to be said that the Chicago *Times* gives an entirely different story of the happenings from that of the other papers.

* * *

McKinley Acquitted; Malone Convicted

This correspondence has previously referred to the charge against the prominently connected Robert W. McKinley, federal court receiver and Democratic politician, of bribing a juror in the first Frank V. Zintak embezzlement trial. Zintak, under whose auspices as clerk of the superior court a lot of public money disappeared, was charged with embezzlement but was found not guilty by a second jury after the first jury had disagreed. Now McKinley has been declared by a jury to have been not guilty of tampering with a juror. In another court, however, William H. Malone, former chairman of the state tax commission, has been found guilty of willful evasion of some $59,000 of income taxes on concealed income in 1929 and 1930. The evasion of income tax seems a small matter as compared with the manner in which the income was obtained, according to the government's charges. This money, according to these charges, was obtained by shaking down corporations through the power of the tax commission. A motion has been made for a new trial.

* * *

Episcopal Bishop Speaks at Unitarian Commencement

All of the seminaries have been holding their commencement exercises during the past couple of weeks. One of the most interesting of these was that of Meadville, perhaps the smallest of the theological seminaries in Chicago but by no means the least important. For the first time in its history a bishop of the Protestant Episcopal Church, Rt. Rev. Paul Jones, chaplain of Antioch College and acting bishop of the diocese of southern Ohio, preached the baccalaureate sermon at this Unitarian theological school. He was also the recipient of an honorary D.D.

The 11 Unitarian churches and other institutions in Chicago have organized the Chicago Unitarian Council for the purpose of unifying denominational work and engaging in church extension and social action. Col. William Nelson Pelouze has been elected president.

* * *

And So Forth

Dr. Martin Anderson, pastor of the United Lutheran Church of Oak Park, has resigned to become president of the eastern district of the Norwegian Lutheran Church.

Dr. William Clyde Howard, pastor of the Second Presbyterian Church since 1926, has been elected president of Cedarville College, Xenia, O.

The commissioners to the 79th general assembly of the United Presbyterian Church, meeting recently in Oak Park, voted overwhelmingly to continue affiliation with the Federal Council of the Churches of Christ in America. A minority group accused the council of communistic entanglements.

The Congregational Union is making a drive for funds to provide summer camping opportunity for underprivileged children at Tower Hill, Mich., this summer.

This autumn's successor to the Preaching Mission will be a series of "Schools of Christian Living," to be conducted under the auspices of the Chicago Church Federation.

CHARLES T. HOLMAN.

College Marks First 100 Years

Harris Kirk, Gordon J. Laing and Others Assist in Davidson Celebration—Federal Power Project Backed by Court

(Correspondence from the Carolinas)

ROCKHILL, S. C., June 14.—Six years before the Civil War a wealthy North Carolinian, Maxwell Chambers, who had voluntarily freed his slaves, also freed a struggling little denominational college by leaving it the sum of $200,000. Last week in a magnificent building named for its early benefactor Davidson marked the end of its first hundred years with fitting ceremonies. Dr. Harris Kirk of Baltimore opened the centennial commencement with a baccalaureate sermon. Dean Gauss of Princeton made an address. Visiting deans, presidents and professors of many schools brought felicitations. The *Charlotte Observer* paid its compliments with a special Davidson edition. The final assembly was marked by an address by Dean Gordon J. Laing of the University of Chicago and the awarding of honorary degrees to 17 leaders including Governor Clyde Hoey and two former presidents of Davidson, Dr. Henry Louis Smith and Dr. William J. Martin. A disappointment was the raining out of a pageant which would have reenacted many historical highlights.

* * *

Will College Continue to Endorse War System?

A centennial movement for raising funds for a new library, a new church, and other buildings is under way at Davidson. A committee has been appointed to rethink the intellectual and spiritual ideals and aims of the college. "We are eager," says President Lingle, "for the college to be even more Christian during its second century than it has been during the first." A number of alumni and friends are hoping that this committee will rethink Davidson's position regarding military training. Pictures in a recent paper of Davidson students operating the latest thing in machine-guns represented a tacit endorcement of the war system hard to reconcile with many of the college's more constructive achievements.

* * *

Judge Sustains Federal Power Project

That federal government funds may rightfully be used in building a hydroelectric power plant in South Carolina was the conclusion of a recent liberal decision by Federal Judge J. Lyles Glenn. An injunction had been sought by the Duke Power Company to prevent the use of government funds in carrying on the Buzzard Roost development in Greenwood county. In denying the injunction Judge Glenn declared: "After all, the whole body of citizens of the United States and their welfare are the ones to be served by the exercise of sovereignty wherever located."

* * *

A. F. of L. Leaders call C.I.O. 'Subversive Serpent'

Sharp and dramatic clashes of opposing labor leaders have touched off some pretty hot fireworks in North Carolina. Some weeks ago a sensation was created when Roy Lawrence, president of the state federation of labor, was appointed to head the textile organization drive in the Carolinas for the C.I.O. Accused of treason, Mr. Lawrence was ousted by leaders of the American Federation of Labor who were hastily summoned to the state. Calling the C.I.O. a "subversive serpent," old-line leader George L. Googe bitterly assailed his friend Lawrence as a communistic renegade. Refusing to resign as head of the state federation, Lawrence claimed his ouster was illegal, as he was only organizing "unorganized textile workers who have no other place to go."

What the final upshot will be it is too soon to say. The factional split, which will doubtless extend to the rank and file, is regarded by some as unfortunate for the cause of union labor in general, by others as a wholesome prelude to a more realistic and beneficial method of labor organization. Meanwhile Mr. Lawrence says that organization of textile workers under the C.I.O. banner is proceeding successfully.

* * *

Southern Church Leaders Gather in Summer Camps

Large numbers of Christians from all parts of the south who annually flock to the mountains of North Carolina for summer conferences are again expected to attend the various denominational centers for inspiration and recreation. The Baptists look forward to a fine season of conferences at Ridgecrest, led by men like Dr. Charles Maddry, Dr. Hight C. Moore, J. E. Lambeth and Frank H. Leavell. The Methodists, with Junaluska free from debt for the first time, are planning for an expanded program of training schools, conferences and entertainments. Among those to be heard at Junaluska are Dr. John R. Mott, Dr. James Moffatt and Hon. Josephus Daniels.

At Montreat the Presbyterians will hear Dr. Henry C. Link, Dr. Luther A. Weigle, Dr. Harold I. Donnelley, Dr. Frank D. Getty and others. Leadership schools for men, women and young people will offer special training in numerous fields under able teachers and directors. At Lake Kanuga, a summer center born of the energy and vision of the socially-minded Bishop Kirkman G. Finley, Episcopalians will gather for similar conference and discussion.

* * *

Radical Professor Defended By Colleague

Professor E. E. Ericson of the University of North Carolina, who last fall created quite a stir by eating dinner with James E. Ford, Negro communist, has been publicly defended by one of his colleagues. "Though he is often branded as everything from communist to devil because of his sympathy for the working classes," said Dr. George Coffman, "I wish North Carolina could be made aware that this man is one of our ablest teachers." There seems now to be no likelihood that Professor Ericson will suffer the fate of Jerome Davis.

* * *

And So Forth

Characterizing the south as the nation's new frontier, David Lilienthal, TVA director, told graduates of the University of South Carolina that they should go on living in the midst of this stirring and changing region. Revising Horace Greeley, he said: "Stay south, young man, stay south!"

The library of the late Bishop Edwin D. Mouzon has been left to Wofford College, Spartanburg, S. C.

J. H. MARION, JR.

Jury Refuses To Indict Lynchers

Alabama County Ignores Sheriff's Identification of Ten in Mob—Progress of Methodist Unification

(Correspondence from Alabama)

BIRMINGHAM, June 12.—By a vote of four to two the Alabama supreme court has dismissed the impeachment charges against the sheriff of Henry county. The sheriff was charged with neglect of duty in his failure to protect a Negro prisoner charged with assault on a white woman. The prisoner was taken from the jail by a mob and lynched. State officials made a determined fight for impeachment, but a majority of the supreme court did not think the evidence sustained the charge. The most serious phase of the situation is that while the sheriff has given the names of ten members of the mob, the county grand jury has failed to indict, and has requested that the state keep hands off in the matter. But as practically all the daily papers of the state set forth, if the state fails here Alabama helps the passage of a federal anti-lynching law.

* * *

Bishop Denny Disturbs Methodist Unionists

Methodists of North Alabama are especially interested in the approaching test of strength as between advocates and opponents of the pending plan of unification with the Northern Methodists and Methodist Protestants. Twelve years ago the North Alabama conference, one of the 40 annual conferences of Southern Methodism, cast the largest "anti" vote of all the conferences, its lay vote being 100 per cent against the plan of union. It has been generally agreed that the North Alabama vote, in November, will show a marked shift of sentiment. The church law requires a three-fourths majority of the total vote of the conferences to approve the plan of union.

Only recently the church has been startled by the contention of Bishop Collins Denny, retired bishop and vigorous opponent of Methodist union, that in addition to the three-fourths majority of the total vote, there must be the favorable vote of "all the annual conferences." If his contention be sustained by the highest court of the denomination, one conference by an adverse majority of one vote can defeat the plan, no matter how large the majority for union in the church at large. This uncertainty causes some confusion in Methodist ranks. Other bishops and leaders have expressed vigorous dissent from Bishop Denny's contention. Bishop Denny will be remembered as one of the most active opponents of unification when it was proposed 12 years ago.

* * *

Housing Project Under Way for Birmingham's Negroes

Smithfield Court, Birmingham's federal housing project for Negroes, is well under way with completion scheduled for late in 1937. Units will be provided for 544 families of the low-income group, the units ranging from two to five rooms, in one and two story buildings. A site of 28 acres provides ample room for 81 buildings, all of brick, with paved streets, storm and sanitary sewers, playgrounds, and a community center building with an auditorium that will seat 700 persons. Equipment of the housing units includes electrical installation, gas ranges and water heaters, bath, and a kitchen cabinet. In number of families to be housed, Smithfield Court ranks fourth among similar projects in 48 cities of the country. Its approximate cost is $2,500,000. It is a friendly gesture on the part of the federal government and of Birmingham to the city's colored population of nearly 100,000.

* * *

Alabama Grows Wetter

Alabama is having its first experience in more than 20 years with the legalized sale of liquor. Three months after the referendum of March 10, state liquor stores are in operation in only four of the 24 counties that voted wet. However, beer has been on sale in the wet counties since shortly after March 10. It is too early to say what will be the reaction of the people to legalized liquor; this will await the operation of state stores in 20 additional counties. But already we have the clear evidence that legalization does not cure the bootlegging evil. And other ills prophesied by the prohibitionists are already with us. Before many months we will have the verdict of a majority public sentiment. It appears now that the wet-dry issue will be the dominant one in the political campaign of early 1938.

* * *

Popular Pastor Celebrates 48th Anniversary

Senior pastor of Birmingham, probably the senior of Alabama ministers in one pastorate, is Rev. J. A. Bryan, of the Third Presbyterian Church, Birmingham. On the first Sunday in June he and his people celebrated the 48th anniversary of his coming to this church. During this period of nearly a half-century he has built himself into the life of the city, and in a real sense is the pastor of all Birmingham. He is "Brother Bryan" to Protestants, Catholics, Jews, to white and colored people. He has officiated at some 20 funerals a month, or a total of approximately 11,000, and has been the officiating minister in more than 10,000 marriages. In addition to many other activities he speaks daily over two radio stations.

* * *

Sunday School Loss Troubles Churches

One of the situations that challenges the church forces of Birmingham is that the Sunday School is losing ground. During recent years there has been a decrease in the percentage of pupils of elementary and high schools of the city enrolled in the Sunday Schools of the various denominations. The Birmingham Christian Federation is facing this challenge, and has entered upon an active campaign to increase Sunday School enrollment.

JOHN S. CHADWICK.

Westminster Choir School Has Summer Session

The second annual session of the Westminster Choir Summer School is taking place in the Old Presbyterian Church in San Francisco under the personal direction of Dr. John Finley Williamson, director of the Westminster Choir of Princeton, N. J. Assisting him on the faculty are Mr. and Mrs. Hedgepath, Clarence Mader and others. The dates of the school are June 20-July 10.

Churches Seek United Front

Chinese Christian Council Urges Cooperation—Studies Relation to Law and to National Movements

(Special Correspondence from China)

SHANGHAI, May 20.—In his address to the 11th biennial meeting of the National Christian Council of China at Shanghai, May 5-10, Dr. W. Chen, general secretary, said: "The next great step for Christian churches and all other Christian agencies is to get together for a united front." The reports presented and most of the actions taken by the 90 delegates show that this national gathering of Protestants in China was motivated by the search for just such a united Christian front in China. No time was spent in defining the principles of cooperation. Nor were utopian speeches of its ultimate possibilities indulged in. Little reference was made to the moral issues in either China or the world. Nor was time spent on framing appeals to the West for men, funds or sympathy, which does not mean that these are not wanted or desired. The council was in a practical mood and its mind was set on the cooperative realignment of Christian agencies and resources in China. The planning of the council revealed that extra-church Christian agencies and groups are abandoning a somewhat detached relation to the church and one another and are moving into more cooperative relations among themselves, toward a church-centric program and policy and toward a deeper consciousness of their membership in the world Christian movement.

Adopt Vigorous Program

The range of representation of the council has decreased somewhat since its organization 15 years ago, but its influence as an agent of cooperation has extended into the remotest corners of the Christian community. Through its commission on Christianizing the home, under the leadership of Miss T. C. Kuan, a five-year plan of parent education is on. Through the national committee for Christian religious education, under the leadership of Dr. C. S. Miao, progress is being made in applying educational methods to the religious education of youth, adults and lay workers. The commission on the life and work of the churches, under the guidance of Dr. T. C. Bau, is active in bringing the Christian groups together and in providing training where it is badly needed. Ten regional institutes for ministers are to be held in 1937 and 1938 and a retreat for seminary-trained ministers in Tsingtao this next summer. Dr. Stanley Jones and a picked team are to conduct a campaign in 22 cities this coming winter.

Student Volunteer Movement Revived

There was vigorous debate when the commission on the life and work of the churches proposed to revive the Student Volunteer Movement. The issue was: Should it aim at securing all types of lifelong Christian workers or concentrate on candidates for the ministry? It was decided by a large majority to concentrate on winning candidates for the ministry—the weakest link in the chain of Christian service in China.

National and regional conferences of church and mission administrators are also part of the cooperative planning adopted at this meeting with a view to clearing up difficulties of church-mission relationships which still persist. Dr. R. A. Felton revealed how universities, denominational groups and churches are beginning to cooperate in promoting an integrated Christian rural program with the church as central. Dr. J. Merle Davis showed how university and church experts are cooperating in studies of the economic and social background of the Chinese church in preparation for the meeting of the International Missionary Council in Hangchow 1938. In connection with the discussion of this meeting attention was called to the task of selecting the 60 delegates (50 Chinese and ten missionaries) from the 5,000 missionaries, 30,000 workers and 500,000 Protestants in China and of raising $100,000 for expenses. One member of the council expressed the judgment that the delegates should represent not only church bodies as basic units but also the Christian movement in China at large. The Hangchow meeting, it is hoped, will increase the ecumenical consciousness of the Chinese church.

Relation of Churches to Law

For the first time in the history of national Christian gatherings in China consideration was given to the relation of Christian institutions to modern Chinese law, particularly the land law now in operation. In some cases Chinese authorities have taken the position that hospitals or schools on mission-owned property are not entitled to the exemption from taxes granted similar institutions under Chinese boards of directors. Consideration, but not approval, was given to a resolution that mission-owned property be given the same privilege as the other. The council voted, however, that "registration of church bodies with the government is approved in principle." It also voted that the church "will be well advised to work for exemption of church property from taxation." China's lawmakers have not yet recognized the church as an institution with a nature and work of its own. So it does not have as yet a clear legal status. The N.C.C. was therefore, "urged to attempt through appropriate channels to secure from the national government legislation better adapted to the needs and nature of religious bodies and to the preservation of religious freedom." Recent steps taken by the Church of Christ in China, the East Asia Conference of the Methodist Church and Nanking University with regard to transfer of property from the older to the younger Chinese churches, were recommended for general study. All these actions show that Christianity in China is accepting cheerfully the necessity of adjusting itself to the conditions of the New China. Not all the issues involved are settled. But Christians in China are moving toward a settlement with the government. The issues of the old treaty status are disappearing.

Vote Cooperation with National Movements

Christians in China are also entering into cooperation with national movements in modern China. The national bureau of health has appealed for and is receiving, to some extent, the cooperation of Christian hospitals in its national health program. Christian schools are also, in a sense, cooperating in China's educational plans. This meeting of the N.C.C. pushed this new opportunity of Christian cooperation with national movements further forward.

Madame Chiang's Message

Madame Chiang Kai-shek sent a "Message to the National Christian Council" which in her enforced absence was read by Dr. Wu Yi-fang, chairman of the council, elected, by the way, for another biennium. "The whole of the Chinese nation," said Madame Chiang, "is on the march. The church must march with it. The church stands to benefit most of all from an enlightened prosperous community and, in my opinion, no enlightened community can afford to be without a church." To bolster up her appeal in this "message" for increased cooperation of Christians with the New Life Movement, Madame Chiang urged: "We cannot create the social life of the people—history has a long start of us in that—but it is within our power to regenerate it, and wholly transform it by breathing into it a new soul." "In an important sense this work of reconstruction is preeminently the work of the church." This was the first time a first lady of China appealed to the Chinese church for its aid in a national movement. It is the sign of a new day for Christian service in China.

Naturally the question arose as to whether its new alignment to Chinese law would affect the freedom of the church and religious liberty. Dr. W. Y. Chen pointed out that "a fascist movement in China seems to be under way." Madame Chiang in her message and other prominent Chinese leaders declare that fascism is not their goal. But while there is no totalitarian state as understood in Europe—as yet—the situation is hazardous. By their cooperation with reconstructive national movements and by their efforts to secure a more satisfactory legal status for the church Christians may help ward off the full-fledged totalitarian regime in China. One voice—a German missionary—was heard expressing doubt that registration of church bodies would leave their independence unimpaired. The Chekiang Christian Council, mentioned above, voted against asking for tax-exemption for church bodies on the ground that their independence was safer without it. But the council as a whole did not feel that either registration of church bodies or tax-exemption for church property would affect church independence.

A delegation of Japanese Christians representing the Japan National Christian Council attended this meeting. Dr. Y. Chiba, president of the Japan N.C.C. and president emeritus of the Baptist Theological Seminary, Tokyo, addressed the council. Professor Hickman of Duke University also spoke. Although it thought mainly in terms of binding together the many units of Christianity, this meeting was interdenominational, international and interracial.

FRANK RAWLINSON.

Southern Methodist Group to Discuss Social Issues

The Council on a Christian Social Order, organization of Southern Methodists for the study of problems of social ethics especially in the south, has announced its annual meeting for Lake Junaluska July 25-29. The general topic will be: "What is taking place in America and how is that affecting the south?" Among the speakers are Howard E. Jensen, Albert E. Barnett, Arthur E. Raper, W. W. Alexander, George S. Mitchell, Sam Franklin and W. A. Smart.

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Ross Sanderson Goes to Buffalo

Leaves Baltimore to Become Secretary of Church Council—Fosdick Brothers Speak in Grandfather's Church

(Correspondence from Western New York)

BUFFALO, June 15.—W. Ross Sanderson of Baltimore has been elected executive secretary of the Buffalo Council of Churches to begin Sept. 1. He comes to the position, vacant since the death of John A. Vollenweider three years ago, from five years' service with the Maryland and Delaware Council of Churches and prior executive positions with numerous interdenominational agencies. His address before the Buffalo ministers last month gave a most favorable impression of understanding, vision and leadership. His acceptance of the post gives promise of a more vigorous and comprehensive council program.

While the Buffalo council secures an executive secretary it also loses a most capable office secretary. Miss Ellen Love has given 18 years of service to the council; and, during the last three years when the council has operated without an executive secretary, she has given tirelessly of her time and ability to the committees of the council. Her engagement and approaching marriage to Owen Evans Rutledge, pastor of First Baptist Church, Fredonia, has recently been announced.

* * *

Church Conference Discusses Issue at Oxford

Whitsunday was observed in Lockport by the ministerial association, of which Paul Morrison of Emmanuel Methodist Church is president, with a conference of leaders, both men and women, of all the churches. More than 100 attended an afternoon forum based upon the pamphlet, *Issues at Oxford*. Appointed leaders introduced the major subjects, and discussion of the sub-questions was solicited. One got the impression that those attending had not been given opportunity for adequate study of the general themes; moreover, there was manifested a timidity to express opinion on such specific questions as, "What should be the attitude of the church toward labor unions?" and "If a nation becomes involved in a war, what position should the churches of that nation take with reference to the conflict?" In the evening a united worship service was held at which Max Strang, pastor First-Pilgrim Congregational Church, preached the sermon.

* * *

Fosdick Brothers Speak in Grandfather's Church

St. Paul's United Evangelical Church in the nearby village of Boston celebrated its centennial anniversary the week of May 23. Speakers on Thursday evening were Harry Emerson Fosdick and his brother, Raymond B. Fosdick, president of Rockefeller Institute, New York. Attended by hundreds, packing the small auditorium, and overflowing onto the church lawn and across the street, the Fosdick brothers spoke from a pulpit in a church which their grandfather, John Spencer Fosdick, and their great-grandfather, Solomon Fosdick, helped to build. Harry Fosdick: "The new church life that is rising has broken down the old barriers. It is not centered in denominations or sects, but in the community. And the best things in community life flow from it." Raymond Fosdick: "Erected by the labor of its parishioners this building stands as a symbol of their fight against poverty. The basement schoolroom is a mark of their struggle against worldly ignorance; while the church becomes a monument to their war on ignorance of the soul."

* * *

Professor Accused of Teaching Birth Control

Arnold R. Verduin was recently elected to fill out the year as professor at Buffalo State Teachers College. Last month Edward J. Ferger, editor *Catholic Union and Times*, demanded Verduin's dismissal on the grounds that he was teaching birth control in violation of state law. Verduin, supported by the president and his classes, save only one special student, a middle-aged woman, who was shocked by reference to birth control in a sociology class, denied his advocacy of contraception or that he had violated state law, and pleaded membership as lay-reader in the Episcopal Church. Political pressure was applied when a state senator, Stephen J. Wojtkiowak, called upon the state department of education to investigate. When Verduin's contract expiring June 15 was not renewed newspapers assigned Catholic and political censure as the reason, to which the reply was that Verduin's contract was to run only until June 15 in any case.

Out of the incident have come: severe criticism of the president and Verduin from the fiery editor-priest, together with the demand for greater Catholic representation on the faculty, admonition to "leave all discussion of highly controversial subjects out of the classroom," suggestion for the designation of "a responsible Catholic on the campus to whom Catholic students may go when these subjects are discussed in the classroom." A prominent member of the faculty is reported to have said: "We are less free than we were even two years ago. The fear of reprisal from church, political and other groups is a constant source of a feeling of insecurity for president and faculty alike."

* * *

City Schools Conduct Bible Study Project

This season Lockport concludes the 14th year of successful operation of a program of week-day religious education. 1,436 grade pupils have met each Wednesday afternoon in the churches of 18 denominations. Some of the grade schools show an enrollment of 98 per cent in the schools of religion. In addition the high schools carry a four-year course of Bible study for which one regents' credit is given. School officials, clergy and parents are uniformly pleased with the operation of the project.

* * *

Celebrate Pastor's 20th Anniversary

First Congregational Church, Jamestown, recently observed the 20th anniversary of the ministry of its pastor, Alfred E. Randell. In addition to a noteworthy ministry in Jamestown, acclaimed by representatives of church, business and community, he has given many years of capable leadership to denominational and interdenominational agencies throughout the state.

MAX STRANG.

Federation Holds Clergy Retreats

Greater New York Church Body Shows Energy in Dealing with City's Problems—Birth Control Gains

(Correspondence from New York)

NEW YORK, June 14.—The Greater New York Federation of Churches has been demonstrating how an ably directed federation can tone up the church life of a great city. Recently it completed a series of four retreats each attended by from 12 to 15 of the younger ministers and held at the home of Mr. and Mrs. Albert Ludlow Kramer at Westbury, Long Island. John Sutherland Bonnell, of the Fifth Avenue Presbyterian Church, talked to the group about basic principles and relationships in helping individuals with their problems. Donald B. Aldrich, of the Church of the Ascension, told how he has made a difficult downtown parish a center for private and public worship and a power house to supply the dynamic for service in the social agencies of the community. Joseph R. Sizoo, of the Church of St. Nicholas, described the plight of the victims of the depression.

A volunteer service bureau has been set up by the federation to help ministers steer parish volunteers into really useful jobs. Miss Meeker, a trained social worker, made a survey of the volunteer needs of institutions for the blind, boy clubs, the bureau for old age pensions, etc., and has had a peak of 100 and a low of 40 persons at work every week in the jobs she located.

* * *

Many-Sided Program Vigorously Pushed

The federation has championed better housing and kept the issue alive by articles in its weekly bulletin, by resolutions, and in speeches by Dr. Robert W. Searle, its director, notably his impassioned speech at the Madison Square Garden preaching mission. It has put peace education into Bible schools of the regular, weekday and vacation varieties. Amy Blanche Greene, youth secretary, has brought her social conscience and personal religion, disciplined for many years in the Fellowship of Reconciliation, to bear on the deliberations of young people's groups. And the Rev. John Doyle, the new director of hospital and prison service, is at work on the forbidding problems of a spiritual ministry in the huge city institutions.

Presbyterians subscribe about $10,000 of the $62,000 of the federation budget, the largest slice; Episcopalians about $1,000. Only $3,000 comes from parish budgets, the rest from interested individuals. The liberal evangelical group in the Episcopal Church, made up of men like Bowie, McKee, Aldrich and Sargent, together with one or two Lutherans with an established American tradition, make bright spots in a dark picture of indifference or antagonism among the liturgical churches. Yet the new vigor and breadth of the federation after the three year's leadership of Dr. Searle does give a sense of unity in service that is overcoming denominational insularism.

* * *

Dr. Macfarland Loses Faith in Hitler

Dr. Charles S. Macfarland, general sec-

retary emeritus of the Federal Council of Churches, made the front page of the *New York Times* last week when he changed his mind about Hitler as once before he changed it about Will Hays. He wrote the German chancellor that the latter had violated all his pledges for the liberty of the German church and its beliefs. Four years ago Dr. Macfarland made those pledges the basis of his appeal to Americans to trust Hitler and wait and see. Michael Williams, Catholic editor, Rabbi Bernard Drachman, Dr. Lynn Harold Hough and Dr. Allen Knight Chalmers have come out in support of Dr. Macfarland's present condemnation of the German regime.

* * *

Medical Association Votes For Birth Control

The American Medical Association voted at Atlantic City to approve birth control as having a definite place in medical practice and to promote the teaching of proper methods in the medical schools. Rev. Ignatius Cox, professor of ethics at Fordham University and national moderator of the Catholic Physicians Guilds, immediately announced plans to organize a "legion of decency" to combat firms dealing in contraceptives and doctors approving of their use. Margaret Sanger, director of the Birth Control Clinical Research Bureau, praised the association's "much-needed and long-sought action," and hoped that the laws of the states and the nation might now be modernized at this point. Meanwhile Mrs. Caroline H. Robinson at a meeting of the Eugenics Research Association was calling on both Catholics and birth controllers "to stop squabbling and get together to protect the general birth rate of those classes which the country needs." The medical association also passed an ultimately more important resolution calling on the government to formulate an adequate national policy of health for all.

* * *

Echoes from a Sunday's Preaching

Yesterday Dr. Sizoo deplored so much national ill will: "We hate labor, capital, the President, the Jews, the New Deal, the nine old men and religion." On the other hand Dr. Norman Vincent Peale, of the Marble Collegiate Reformed Church called the C.I.O. "an amazing and shocking perversion of the labor movement which will ultimately set back the cause of labor by turning all decent and law-abiding citizens against all working men." Bishop Manning, following the lead of the archbishops of York and Canterbury, scored pacifists and praised the army and navy.

* * *

And So Forth

Arthur B. Kinsolving, dean of the Cathedral of the Incarnation, Garden City, was made a doctor of divinity by New York University.

J. Pierpont Morgan, returning from his visit to the English coronation, gave his views on the ethics of tax dodging to the effect that the taxpayer is entitled to take advantage of all the loopholes that the government is so stupid as to leave in the laws. This frank statement has given rise to warm discussion in church circles and outside.

The Eastern Cooperative Wholesale has done a total business for the first four months of this year of $160,000, an increase of 86 per cent over last year.

BRADFORD YOUNG.

England Has New Premier

Few Cabinet Changes as Neville Chamberlain Succeeds Baldwin—Germany Loses Friends by Almeria Reprisals

(Correspondence from England)

LONDON, June 9.—The new premier has formed his government with singularly little disturbance of our public life. He was elected yesterday at Caxton Hall as leader of the Conservative party on the motion of Lord Derby, seconded by Mr. Winston Churchill. He has not met with any reluctance to serve under his leadership. He begins with general good will. We are reminded that 52 years ago his father, Joseph Chamberlain, published his unauthorized program and sought to commit the Liberal party to a bold policy of reform. His brother Austen twice missed being Prime Minister. And now Mr. Neville Chamberlain, who seemed till he reached mid-life to be content with a civic career in Birmingham, is with the consent of all his party the first of the three to be Prime Minister. It is rightly pointed out that to be lord mayor of Birmingham is an admirable training for the head of a government and his long and honorable services to his city have ensured that he, like the other Chamberlains, will not cease to have a deep human interest. He has seemed at times to be a cold unemotional politician; his friends declare that this is only a screen. And one has only to inquire of friends in Birmingham to learn what the real man is like.

* * *

Cabinet Is Little Changed

The cabinet over which Mr. Neville Chamberlain will preside will not be different from the former one in its main character. The process has been likened to the game in which "general post" is the signal for an exchange of chairs. Mr. Eden remains at the foreign office. Sir John Simon goes to the treasury as chancellor of the exchequer; Sir Samuel Hoare goes to the home office; and Mr. Duff Cooper exchanges the war office for the admiralty. It is evidently felt that Mr. Hore Belisha, who has shown great activity as transport minister, is needed at the war office. However, these and other changes do not imply any change of administrative policy. The chief fact is not in the names included but in the name left out: Mr. Churchill is still to continue outside the government.

* * *

Farewell to MacDonald

Mr. Runciman leaves and goes to the Lords. Mr. Ramsay MacDonald also retires from the cabinet and proceeds shortly to South America for a holiday. He might have joined Mr. Runciman and Mr. Baldwin in the House of Lords, but he begged to be excused. He will still keep his seat in the House of Commons. When men retire, the voice of criticism is stilled. Men are recalling the Ramsay of other days. What some count his greatest work, others regard with coldness. What some called his betrayal of labor, others consider his crowning service to his country. But with his retirement into private life the nation loses a great figure. May there be light for him at eventide!

* * *

Bishop Charges Churches with Fatalism Toward Coming War

That the churches are under the spell of fatalism in their dealing with the prospects

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of a coming war was one of the charges made on Sunday by the Bishop of Birmingham. He was preaching at St. Martin-in-the-Fields in connection with the National Peace Congress. He deplored that men of authority and distinction in all Christian communions—except possibly the Society of Friends—could be found to deny that Christ's teaching was, in modern phrase, pacifist.

There were 5,000 people at the Congress demonstration in Trafalgar Square on May 30. A resolution was passed urging the British government "to take the lead in advocating a bold and precise policy designed to reestablish the influence of the league, to secure rapid and general reduction in arms and to deal with the economic, industrial and financial conditions which are leading the world to war."

* * *

German Action at Almeria Alienates Sympathies

This letter must be closed before the outcome of the *Deutschland* incident is known. At first there was a natural sympathy with the German nation; but the reprisals, carried out before any diplomatic action was tried, have profoundly moved our people. They will not make it easy for those who are working hard for a new agreement with Germany. And how can this nation afford, some are saying, to dispense with arms in a world in which such things might happen anywhere and at any moment?

* * *

Celebrate Four Centuries Of Congregationalism

Emmanuel Church, Cambridge, has been celebrating its 250th anniversary. Four lectures on Congregationalism were given: on "The 16th Century" by Dr. Albert Peel; on "The 17th Century" by the Rev. A. G. Matthews; on "The 18th Century" by Mr. B. L. Manning; on "The 19th Century" by Dr. A. J. Grieve. These lectures by scholars of authority are to be published and should become an admirable manual of Congregational history. The commemoration sermon was preached yesterday by Rev. J. S. Whale, who is a member of the church; and in the evening Dr. Bentall, an old member of the church, and at one time an L. M. S. missionary in South India, preached in the church in which in his youth he first entered religious service. There are others who will take part in the celebration; but no mention can be complete without the name of the present minister, my friend, Rev. H. C. Carter. For the last 27 years he has ministered in such a way that generations of Cambridge men remember him not only with gratitude but with affection.

* * *

L. P. Jacks' Son Becomes Teacher at Oxford

Mr. Maurice L. Jacks is to return to Oxford at the end of the year after 15 years in the headmastership of Mill Hill. The only regret that this news will cause lies in the loss which both the school and he will suffer. Mr. Jacks came to the school the youngest of headmasters. He has brought to it a rare understanding of all that education means, and a real love for his calling. He is the son of Dr. L. P. Jacks, the editor of the *Hibbert Journal*, who is well known in America. He has the same spirit of freshness and freedom of thought and he will bring to his service of the educational department in Oxford all the experiences which have come to his quick mind. I know that he has understood for some time past the part that the teacher of teachers has to play in the life of the community. There is a characteristic letter from him in the *Times* today: "I want a boy's body educated as a vehicle fit to carry his mind and soul, and his mind and soul educated to be fit to inhabit his body, and all three educated to be fit to cooperate in skillful pursuits and the creation of beauty. This can never be achieved if you leave the body, as we have left it in the past, to look after itself. We are beginning to understand that you cannot have an educated mind in a wholly uneducated body, nor will an educated body house a wholly uneducated mind."

* * *

Methodists Meet at National Shrine

Mow Cop is a hill on the border of Staffordshire and Cheshire. It was on that hill 130 years ago on May 31 that the Primitive Methodist Church was founded. That church is now reunited to the other Methodist churches and the memory of that foundation is a common treasure for all who hear the name of Methodist. The site has been handed over to the National Trust. The deeds of the castle on the summit of the hill were surrendered to Dr. D. M. Mathewson, secretary of the National Trust, by Mrs. Lovatt, wife of the owner of the land. Afterwards, with a motor lorry as pulpit, 10,000 Methodists held a service in Mow Cop village. Those who had taken part in the ceremony walked to the place where camp meetings have been held since 1807.

EDWARD SHILLITO.

Reformed Church Synod

Elects Layman President—Makes Statement on Peace and War

(Special Correspondence)

ASBURY PARK, N. J., June 8.—The General Synod of the Reformed Church in America, which closed here today its 131st annual session, for the first time in the history of the church elected a layman president of synod—Wynand Wichers, president of Hope College, Holland, Mich. Rev. J. W. Beardslee, Jr., president of New Brunswick Theological Seminary, was elected vice-president. It was an unusually large synod, 188 delegates responding to the first roll.

The report of the committee on international justice and good will called for the most spirited debate of the whole synod. The synod refused to take any steps that would be misunderstood. At the same time it made a definite decision in favor of peace and international fellowship, and against war, and unnecessary military preparation. Rev. A. J. Muste of the Fellowship of Reconciliation and soon to become pastor of the Presbyterian Labor Temple of New York City, addressed the synod after this report. He said: "The church as we know it will not survive another war. Governments will not survive another war. No war will ever be waged unless the church consents."

It was voted to continue the relations with the Federal Council of Churches of Christ in America and the usual appropriation was voted for that purpose.

Progress was noted in all departments of the church's work.

W. E. COMPTON.

Note Gains In Social Work

7,000 Attend National Conference—Purdue Holds Sunday Commencement—$150,000 Church for Small Town

(Correspondence from Indianapolis)

INDIANAPOLIS, June 12.—The National Conference of Social Work drew nearly 7,000 workers representing many different groups. Several thousand more attended who were not officially enrolled. The array of meetings scheduled was staggering even to the seasoned attendant at social workers' conferences. The increase in this type of work has been amazing, and its entrance into other fields than those strictly of welfare character has advanced rapidly. The scope of social work will widen increasingly in the years to come, and it is heartening to see what intelligence is being brought to bear upon our critical social problems. Whether religion received its proper due in the discussion of social welfare in most of the conference sessions is another matter. Probably the speaker who gave it greatest consideration was Charles P. Taft of Cincinnati in one of the mass-session addresses. The Church Council of Social Work of the Federal Council, which met concurrently, has already been reported in these columns (issue of June 9).

* * *

Purdue Has Sunday Commencement

Purdue University is setting a precedent this year by having its commencement on next Sunday. The experiment is supported by the argument that it gives the parents of students an opportunity to come to commencement. Besides, those who come for Saturday's fun find it long to wait until Monday night for commencement. This is an innovation that many churches regard as ominous. This year, Memorial day fell on Sunday, and had it not been for friendly counsel, parades might have been scheduled for Sunday morning of that day. Fourth of July comes on Sunday, too. One wonders whether this action of a great tax-supported institution is in harmony with and supported by Christian attitudes regarding the Sabbath in these times. Hoosier Sundays are relatively quiet, but one wonders whether the "little foxes" will not make it otherwise in one more decade.

* * *

Urge Cooperation Among Youth Education Agencies

A few weeks ago, one Sunday afternoon, some 3,000 youths participated in a "youth review" in the Butler fieldhouse. They were high school students selected from country schools. The attendance of spectators was around 3,000. A three-hour program was presented devoted to the work of the community fund. The whole affair was meant to indicate the youth-conserving and community-building work done by the community fund agencies. Girl Scouts, Boy Scouts, Negro youth, Jewish youth, Girl Reserves, Camp Fire Girls, and others participated. Volley ball matches followed the main program, as well as boxing exhibitions, tumbling acts, archery exhibitions, rhythmic drills and folk dances. Paul Stetson, city

school superintendent, who died recently, had urged the inauguration of a council in the city composed of all agencies doing work among youth. There is a strong feeling that crime prevention by such a council is possible.

* * *

Dunkards Approve Telephones But Bar Radios

At Camden, Ind., some 2,500 delegates of the "Old Order" of Dunkards recently met from practically every state in the union for their 66th annual convention. Telephones were permitted to their members, but a vigorous majority voted to keep radios out of the homes of the faithful. Only recently were they allowed to own autos. But musical instruments of all sorts are still prohibited in members' homes.

* * *

Missionary Institute Discusses Islam

The eighth annual missionary institute was held last month at the Third Christian Church with a better attendance than last year. Dr. Samuel Zwemer of Princeton Seminary presented several public lectures of great interest on the Moslem world and the difficulties of Christian work there. Other leaders included Rev. John Irwin of the Riverside, Ill., Methodist Church, Mrs. Alfred Backus and Mrs. L. C. Trent of this city, and Miss Grace McGavran, widely known teacher in institutes and formerly with the United Christian Missionary Society of the Disciples fellowship. Another institute will be held next year. The new president is Dr. C. A. McPheeters of North Methodist Church of Indianapolis.

* * *

Small Town Presented With $150,000 Church

The Tyson Memorial Methodist Church of Versailles was recently dedicated. It cost $150,000 and was presented by James Tyson in memory of his mother, Eliza Adams Tyson. The church is of a peculiar structure, having a grillwork tower which surmounts the structure. The present minister is Rev. J. T. Redman. Mr. Tyson provided his home town with a library and with water works as well. At the dedication 23 ministers assisted under the auspices of Bishop Herbert Welch of New York. There are some who feel that such a church can hardly be free, and that its magnificence is out of all proportion to the situation into which it has been built. Nevertheless, it is one of the show-places of the state.

* * *

Gives Butler Building for School of Religion

Mr. William G. Irwin, long-time friend of Butler University, has given that institution $100,000 for a building for its school of religion. Ground will be broken some time this summer.

* * *

Church Federation Has Its 'Best' Meeting

The Church Federation celebrated its 25th anniversary on May 5. About 300 attended the dinner at which Dr. Edgar DeWitt Jones spoke on "American Christianity Confronts the Hour." Dr. S. M. Cavert of the Federal Council conducted a late afternoon seminar on "Christian Unity in the Modern World," followed by brisk open discussion. The new president of the Church Federation is Mr. Eugene Foster, president of the Indianapolis Foundation, a huge fund from whose proceeds benevolent causes are supported. A week previous to the celebration local radio broadcasts were presented by various ministers on the general subject of unity. An interracial award was made to Miss Belcher of the Phyllis Wheatley Y. W. C. A. for outstanding achievement in interracial friendship. In general opinion it was the best federation meeting so far held.

* * *

And So Forth

Powers Hapgood of this city is in a Maine prison because a judge refuses to allow him bail after his recent participation in a strike.

Over 500 delegates attended the state convention of Disciples held in Fort Wayne. Besides state speakers, Dr. Edgar DeWitt Jones and Dr. Hugh Thomson Kerr made addresses.

Three delegates to the summer conferences at Oxford and Edinburgh go from this city. Of these Mr. Coate of the Friends church goes to Edinburgh; Dr. Buckner, editor of the *World Call*, and I will attend both Oxford and Edinburgh.

E. G. HOMRIGHAUSEN.

Chicago Church Federation Deplores Strike Killing

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Church Federation passed the following resolution in regard to the recent killing by police of a number of strikers attempting to picket the Republic Steel Corporation's south Chicago plant: "We deplore the killing of seven persons and wounding of scores of others, including policemen, during the attempt to picket the Republic Steel Company's south Chicago plant on Memorial day, May 30. Reliable witnesses have informed us that in the deportment of the strike sympathizers there was no apparent provocation for the use of extreme violence and gunfire by the police. In view of the tension created by this incident we recommend that police assigned to strike duty be carefully selected men known for cool courage, self-control and balanced judgment.

"We suggest that the mayor appoint a commission to study police experience in other cities in the United States and in England to determine the results of the policy of maintaining order where policemen on strike duty are not provided with lethal weapons; we protest the denial of civil liberties incident to the arrest and prolonged holding of citizens against whom no charge was filed; we demand a thorough investigation by city, state and federal authorities, to the end that all those responsible for illegal acts and unnecessary violence be prosecuted or disciplined."

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Persons knowing boys 11 to 15 interested in having delivery routes for peace periodical may refer applicants to address below. Also be grateful for announcements to Sunday school age groups. Good opportunity to aid in peace educational work.

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Back Stage

(Anna Neagle, Arthur Tracy, Tilly Losch) (G-B) Pleasant mixture of music, personalities and back-stage realism, rather charming despite high improbability of street-singer, called off street by heroine, winning instant success in operatic role. Rising fame dims heroine's romance, but only temporarily.

For A, Y: Fairly good. For C: Hardly.

Motor Madness

(Allen Brook, Rosalind Keith) (Columbia) Impetuous young hero, allowed to drive new model outboard-motor racer and in love with builder's daughter, must needs go carousing on gambling ship and punching many jaws the night before great race. Second-rate in plot, cast and thrills.

For A: Mediocre. For Y: Poor. For C: No.

Pick a Star

(Patsy Kelly, Jack Haley, Rosina Lawrence) (MGM) Nonsense comedy of country girl with prize-winning voice crashing Hollywood. Burlesqued "star" has improper designs upon her, but finally helps to success. Feeble romance, flimsy characters eked out by laughable inserts of Laurel and Hardy.

For A: Depends on taste. For Y: Perhaps. For C: Hardly.

The Tenth Man

(English cast) (G-B) Strong unscrupulous hero wins seat in English Parliament, rides rough-shod over all, and even flaunts amours in own home before his wife. Embezzles to promote fake mine, is caught, and commits suicide just as mine yields unexpected gold. Lacks appealing quality.

For A: Perhaps. For Y: Doubtful. For C: No.

There Goes My Girl

(Gene Raymond, Ann Sothern) (RKO) Another lively "newspaper" melodrama of love, murder, bawled dialog and general boorishness. Burlesque city-editor fights marriage of hero and heroine, rival reporters. Loving pair wrangle in public. Her fist fells husky men, etc. Frantic and absurd film.

For A: Depends on taste. For Y, C: Doubtful value.

Tundra

(Expedition picture) (Norman Dawn) Amazingly fine and striking photography of actual Alaska, its landscape, mountains, bergs, fauna and flora, and the adorable doings of two bear cubs. The attempted adventure "story" is naively artificial and often preposterous—weak drama in splendid settings.

For A: Unusual. For Y, C: Mostly very good.

Under the Red Robe

(Raymond Massey, Conrad Veidt, Annabella) (Fox) Mostly interesting English version of famous romantic novel of Richelieu and the Huguenots. The too mature Veidt does romantic role rather heavily, and charming Annabella's English is none too clear, but Massey's Richelieu compensates.

For A, Y: Very good. For C: Little interest.

Woman Chases Man

(Miriam Hopkins, Joel McCrea) (MGM) Fast, furious, flippant farce with clever dialog, combining hilarious slapstick, risqué wisecrack, and suggestive situations of dubious taste. Bibulous antics of hero and heroine add "humor." Crazy climax in a tree! Box office ethics.

For A: Depends on taste. For Y, C: By no means.

Best Recent Films for Family:

Maytime	Penrod and Sam
Quality Street	Prince and Pauper
Captains Courageous	Elephant Boy

Best Films for Adults:

Seventh Heaven	Night Must Fall
Carnival in Flanders	Thirteenth Chair
Beethoven Concerto	Make Way for Tomorrow

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THE NEWSPAPERS: Leland Stowe, *New York Herald-Tribune;* George Fort Milton, *Chattanooga News;* Oswald Garrison Villard, *The Nation;* James N. Rosenberg; Norman Thomas; Roscoe Drummond, *Christian Science Monitor;* and Henry R. Luce, publisher, *Time, Fortune,* and *Life.*

Morning Round Tables (each related to the theme of the Institute).

ADULT EDUCATION, Eduard C. Lindeman, chairman.

COLLEGE CAMPUS, Thos. S. Evans, California; Father T. L. Riggs, Yale; President W. M. Lewis, Lafayette; Rabbi Harry Kaplan, Ohio State, and E. W. Blakeman, Michigan, and students.

WOMEN'S ORGANIZATIONS, Josephine Schain, chairman.

RELIGIOUS PRESS, a Protestant, a Jew and a Catholic sharing the chair.

RELIGIOUS EDUCATION, International Council of Religious Education staff invited to plan the round table.

Evening Talks by Harry A. Garfield, chairman of former Williamstown Institutes; George B. Gallup, of the Public Opinion national poll; Carlton J. H. Hayes of Columbia University; Roger W. Straus, industrialist; Norman Thomas, L.I.D.; Bishop F. J. McConnell, Father J. W. R. Maguire, Rabbi E. L. Israel, Father M. J. Ahern, Rabbi Philip Bernstein; James L. McConaughy, President American Association of Colleges; Alexander Woollcott, raconteur; Herbert H. Lehman, Governor of New York; Ambassador William E. Dodd of Berlin, and others.

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—Walter Lippmann

Arthur Krock, Washington correspondent of *The New York Times,* will preside, and he is asking Sir Wilmot Lewis, *The London Times,* Frank Kent, *The Baltimore Sun,* and others, to participate.

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